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THE

LUTHERAN QUARTERLY

CONDUCTED BY

J. A. SINGMASTER, D. D.

FREDERICK G. GOTWALD, D. D.

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THE LUTHERAN QUARTERLY.

APRIL, 1912.

ARTICLE I.

PIONEER AMERICAN LUTHERAN JOURNALISM, 1812-1850.

BY REV. FREDERICK GEBHART GOTWALD, D. D.

It is an appropriate time to consider journalistic origins in our Church in America, for it was just one hundred years ago that the first attempt was made. The imprint of that first volume is April 28, 1812. June 10th, 1811, during the 64th Convention of the Ministerium of Pennsylvania, in Philadelphia, it was proposed that a church paper be issued under the supervision of the Synod. The committee appointed to consider the plan reported, the next day, that it was practicable, and were even so sanguine as to express the judgment that it would benefit the Synodical treasury. The plan was unanimously adopted; providing "that 500 subscribers first be found, that Pastors Schmidt and Helmuth act as editors and that each of the fifty ministers contribute ("post paid") an original article quarterly."

Thus was launched *Das Evangelisches Magazin*, unter der Aufsicht der Deutsch-Evangelisch-Lutherischen Synode," the first journal of the Lutheran Church in America.* However, we should not overlook the *Nachrichten* or "Notices" relative to the progress of our Church in Georgia (published in eighteen parts,

* Dr. Jacobs informs the writer that "Prior to the publication of the *Magazine* the "Mosheim Society" of Zion's and St. Michael's published a small German paper of a very respectable standard, full of missionary news, etc.," but the file is not available.

by Urlsperger of Augsburg, from 1731 to 1752, and a second series, of four volumes, from 1754 to 1767), also those relating to the state of the Church in Pennsylvania and adjacent settlements (published at Halle 1745-1785) for, while published in Germany, these were, in one sense, *American Lutheran Journals*, and represent the records of men "remarkable for their piety and their learning." It is not at all unlikely that these earlier publications suggested the idea of the new magazine, launched in 1811 by the Synod of Pennsylvania.

The first number of this Quarterly covered the months of October, November and December, 1811, and we are now celebrating its centennial. It was octavo in form, finely printed and illustrated with a very artistic steel-engraving as a frontispiece, showing Faith, Hope and Love sitting without fear, "ohne Furcht," under the full light of the sun, with the Bible and the Cross held by Faith, an anchor supporting Hope and Love instructing two children. Opposed to these is a figure representing Human Wisdom under the lesser light of the moon, shrinking away into a greater darkness.

This superb quarterly magazine, about 250 pages to the volume, survived until 1817, but for the years 1815, 1816 and 1817 it appeared as an annual. Dr. Morris is, therefore, not strictly correct when he states: "It was discontinued in 1814."¹ Each year's volume contained a roll of the ministers and a report of the proceedings of the Synod for that year, thus furnishing what our printed Minutes now supply. Pastor Schmidt, one of its editors, died on the 16th of May, 1812, and a fine steel engraving of his portrait by Eckstein illustrates the first number of the Second Volume, together with an account of his most useful life.

By 1816 the circulation was 1,500 copies, the subscription price being 37½ cents. In its second year it earned a balance of \$93.00 for the Synod's treasury, the receipts having been \$613.00 and the expenses \$520.00. The pastors were the agents for the circulation of the paper, a free subscription being given for every twelve secured. In 1817 the Minutes record: "Resolved: That the Magazine be discontinued;" no clue to the cause of the discontinuance being given.

¹ See p. 311, "Fifty Years in the Lutheran Ministry."

Evangelisches
M a g a z i n,

unter der Aufsicht der

Deutsch : Evangelisch : Lutherischen Synode.

Erster Band.



Philadelphia :

Gebruckt bey Conrad Zentler, in der Zweyten StraÙe,
unterhalb der Rheis-StraÙe.

1812.

FACSIMILE TITLE OF FIRST LUTHERAN PERIODICAL PUBLISHED IN AMERICA—
"The Evangelical Magazine," Published quarterly by the Ministerium of Penn-
sylvania, 1812-1817, Rev. J. C. H. Helmuth, D.D., Editor.

On the very high character of this our first American Lutheran periodical, I will quote Prof. Reynolds of Gettysburg, writing in 1849. "In many respects this oldest may be regarded as the best of all the religious periodicals that have from time to time made their appearance in the Church in this country. No one can peruse the volumes which it forms without wishing that it had been continued down to our day, and without being excited to a hearty admiration of the talents, learning, piety, liberal views and good sense of the contributors to its pages. It was under the editorial management of that excellent man, Dr. Helmuth, long the beloved pastor of the German Church in Philadelphia, and so far as we are aware, the principal contributors were his learned colleague, Dr. Schmidt, his intimate friends, Dr. J. G. Schmucker of York and Dr. Daniel Kurtz of Baltimore, Dr. Lochman, Dr. Endress and others whose memory is still cherished by our churches. Although the articles in this publication are generally brief, yet they discuss, with marked ability in many cases, some of the most important points in theology, both practical and speculative, whilst the history of the Church, both in this country and in other parts of the world, and the history of Missions particularly, receive great attention."

Through the courtesy of Professor Henry E. Jacobs the writer is able to insert here an index of the authors of unsigned Articles which appeared in the *Magazine*. Dr. Jacobs states that this table of authors is compiled from a copy once belonging to Dr. B. M. Schmucker, "and personally owned and marked by his grandfather," Rev. Dr. John George Schmucker, the particular friend of the editor, Dr. Helmuth. It is probable that this index now appears for the first time. It is as follows:

"Authors of Unsigned Articles in the *Evangelisches Magazin*.

Goering III:147, 206; IV:14.

Helmuth I:23, 28, 36, 47, 74, 101, 121, 174, 197, 200, 208; II:1, 100, 110, 151; IV:40.

Herbst III:34, 65, 71.

Jaeger, Conrad, II:92.

Kurtz, J. Daniel, III:18.

Lochman I:26, 31, 70, 151; II:135; III:232; IV:41.

Schmucker, J. G., I:1, 25, 22, 42, 72, 129, 132, 134, 137, 139,

142,² 156, 166, 212, 215, 218, 221, 226, 235; II: 26. 37, 43, 47, 65, 110, 129, 174, 177, 179, 193, 199, 204, 215, 216."

It is also interesting to know that in 1812 the Eastern Synod of the Reformed (German) Church "approved a resolution to support *The Evangelical Magazine* founded by Rev. Helmuth, of the Lutheran Church."³

The next periodical to appear was a monthly in the *English* language. It was also an officially-launched journal.

At the very first session of the Maryland and Virginia Synod at Winchester, 1820, it was "Resolved: That the propriety of a religious publication devoted to the interests of our Church be and the same is hereby recommended to the serious consideration of the next annual meeting of this Synod." No reference to this project can be found in the records of the sessions of 1821, 1822 or 1823, but in 1825 such a publication was authorized and in 1826 it appeared,—the *first English Lutheran periodical in America*. In anticipation it is already referred to in the Minutes of the General Synod for 1825 as "shortly to be published under the direction of the Synod of Maryland and Virginia" and to contain an important letter to the General Synod from the Göttingen Professor, Dr. Plank. It was entitled *The Evangelical Lutheran Intelligencer*, and the title page added, "containing Historical, Biographical and Religious Memoirs; with

² With Helmuth.

³ See p. 182, "History of the Reformed Church in the United States," by Dr. James I. Good, 1911. See also Dr. Jacobs' "History of the Lutheran Church in the United States," p. 321. Dr. Good also relates, as indicative of the "union tendency" of that day that "The Lutheran Ministerium sent an invitation to our (Reformed) Synod, inviting them to unite with the Lutherans in observing the Tercentenary (of the Lutheran Reformation) on October 31, 1817." The Synod received the overture favorably, deciding "to leave to each minister the option to do as he wished" as to the observance. The Episcopalians and Presbyterians were also invited to unite in this celebration.

In 1817 a joint Committee considered the idea of a union in a Theological Seminary. Nothing came of this. Again, in 1822, the Lutheran Synod made overtures for a union of the two Synods themselves, Dr. Henry H. Mühlenthal conducting the correspondence. Dr. D. F. Schaeffer, Secretary of the Maryland and Virginia Synod also wrote at this time, "asking for a fraternal understanding with the Reformed." In 1824 the Lutheran Ministerium appointed a Committee to confer "concerning the publication of a common hymn-book." (See Good, pp. 183, 184 and 185). These movements between these two German bodies were doubtless largely induced by the example of the Prussian Union, which had been effected in 1817, but none of them ever became effective. They did, however, stimulate a desire for a greater union among the then three Lutheran Synods themselves, the initiative to this worthy end being taken by the Ministerium of Pennsylvania in 1818.

Essays on the Doctrines of Luther; and Practical Remarks and Anecdotes, for the edification of pious persons of all denominations." Its motto was the immortal words of Luther, "Hier stehe Ich, Ich kann nicht anders; Gott helfe mir! Amen," placed on title page and also at the head of first reading matter. It was edited by a committee of clergymen, appointed by the Synod of Maryland and Virginia; the enterprising mother of so many worthy enterprises for the Church's progress. Authorized in 1825, the first issue appeared March, 1826. The editor through its entire career of five years was Rev. D. F. Schaeffer of Frederick, Md., where the journal was published. His chief colleague was Rev. C. P. Krauth then of Martinsburg, Va.; later, first President of Pennsylvania College and Seminary Professor at Gettysburg.

The following from the introductory address will indicate the attitude of the editor: "Though it will never be our ambition to appear in the controversial attitude, yet we shall feel ourselves sacredly pledged, whenever circumstances may require it, 'to contend for the faith once delivered to the saints.' The necessity of assuming such a character, a character not congenial with our feelings, will be followed by a vindication of those articles that are contained in the creeds and confessions of the Lutheran Church." "Finally, brethren, if our present connection effect anything toward your personal happiness, if it promote at all the interests of Zion, we will be amply compensated for our toils. We will be animated by this hope, that to you, and to the Church, blessings may flow from this work."

Again, in 1827, he begins the Second Volume by using these words: "We shall continue to publish such facts, as may tend to convince Protestants of the blessings of the Reformation, among whose authors Luther is so conspicuous. Comments we make not, as facts are sufficient for any unbiased reader. If there be any who should object to the publication of such facts, the editor wishes it to be understood, that he declines all correspondence with them on the subject, and hopes they will spare themselves the trouble of writing and him the expense of postage." The editor was at this time the President of the Synod of Maryland and Virginia and also Secretary of the newly organized General Synod.

The first volume (1826) of *The Intelligencer* is particularly

THE
EVANGELICAL LUTHERAN
INTELLIGENCER.

CONTAINING

HISTORICAL, BIOGRAPHICAL AND RELIGIOUS MEMOIRS:

WITH

ESSAYS ON THE DOCTRINES OF LUTHER:

AND

PRACTICAL REMARKS AND ANECDOTES; FOR THE EDIFICA-
TION OF PIOUS PERSONS OF ALL DENOMINATIONS:

*Edited by a Committee of Clergymen, appointed by the Synod of
Maryland and Virginia.*

NIER STEHE ICH, ICH KANN NICHT ANDERES;
GOTT HYLFE MIR! AMEN!—*Luther.*

VOLUME I.—FROM MARCH, 1826, TO FEBRUARY, 1827.

FREDERICK, MD.

PRINTED FOR THE EDITORS BY C. W. SEARS,
AT THE CITIZEN OFFICE,

FACSIMILE TITLE OF FIRST ENGLISH LUTHERAN PERIODICAL PUBLISHED IN
AMERICA, Published monthly by the Synod of Maryland and Virginia, 1826-
1831, Rev. David F. Schaeffer, D.D., Editor.

valuable for the record which it gives us of the establishment of the Seminary of the General Synod at Gettysburg, later, the same year. At the Inauguration of the first Professor, Rev. S. S. Schmucker, September 5, 1826, the editor administered the oath of office to him, including the historic words: "I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the Word of God." He also delivered the Charge to the young Professor, using these words: "As the Lord has signally favored our beloved Church—as her tenets are biblical, and her veriest enemies cannot point out an important error in her articles of faith, no more than could the enemies of the truth at the diet of Worms prove the books of the immortal Reformer erroneous. Therefore, the Church which entrusts you with the preparation and formation of her pastors, demands of you (and in her behalf I solemnly charge you) to establish all students confided to your care in that faith which distinguishes our Church from others." This somewhat lengthy digression has been indulged in in order to indicate the stalwart Lutheran consciousness of the man who for five years was editor of the first English Lutheran periodical of America, as well as his intimate connection with the founding of the Seminary.

Of the immediate value of *The Intelligencer* in advancing the interests of the newly-organized Seminary of the General Synod, the Seminary Directors, in their first report of the Institution to the General Synod, 1827, say: "The Board have the most satisfactory reason to believe that the Institution committed to their charge is gradually engaging the confidence of the Christian public in general, and of our Church in particular. They are assured that the prejudices which were entertained against it by some unacquainted with its nature and design, have in a goodly measure subsided and that many who at first regarded it with a suspicious eye, now belong to its advocates, and are heard offering to the mercy seat of God their prayers for its prosperity. In the production of this happy change, an important influence must be assigned to *The Lutheran Intelligencer*, a publication in which the interests of this institution and of the Church in general are ably advocated, and the editor of which, our Rev. Brother Schaeffer, merits the warmest praise for his indefatigable zeal in behalf of everything that regards the interests of the

Lutheran Church. Although it seems to be a digression from the subject of this report, the Board cannot but express the wish that the General Synod would adopt some efficient measures to extend the circulation of this publication."

In the same convention of the General Synod, 1827, the Pastoral Address thus refers to *The Intelligencer*: "The Maryland and Virginia Synod at their session in 1825—convinced of the necessity of a religious periodical, devoted to the interests of the Lutheran Church—appointed an editing committee consisting of the Rev. Messrs. Krauth and Schaeffer, to commence and superintend the publication of such a work. From the commencement of this undertaking it has been thought that, notwithstanding its imperfections, it has been highly useful to the Church. Although but moderately encouraged by those for whose benefit it was intended, and at no time receiving more support than was necessary to sustain its publication, the conviction has gathered strength in the body from which it originated, and, we believe, throughout the Church generally, that its continued publication is greatly to be desired. In consequence of this, at the session at Winchester, (1826) new arrangements were made in regard to it, which consisted principally in the appointment of the Rev. D. F. Schaeffer as the sole editor. The pages of this periodical have presented to its readers much information concerning our Church in America,—and have been frequently employed in the defense of the General Synod, as well as the support of its Theological Seminary."

The Pastoral Address in 1829 states: "Our Seminary and religious periodicals are receiving more general support." These periodicals at this time were: *The Lutheran Intelligencer*, (1826), Frederick, Md., *The Lutheran Magazine*, 1827, Schoharie, N. Y., and *Das Evangelische Magazin*, 1829, Gettysburg, Pa. Thus *The Intelligencer* had the hearty official endorsement of the General Synod and the Seminary Board, as well as that of the Synod which founded it.

The Intelligencer was octavo in size, averaging about twenty-six to thirty pages to each monthly issue. It survived five years, the last issue being in February, 1831. At this time the paper had less than five hundred subscribers, "one-fifth of them residing in and about Frederick." About \$800.00 were due from delinquent subscribers, and "the debt of the establishment"

was about the same. The editor states in his Valedictory: "Hence the day has not yet come that Lutherans sustain publications of any account, or support periodicals through which they are enabled to obtain information upon the subjects and operations that relate to their own Church. But when we consider that both the Lutheran and German Reformed Churches have but a few years since risen from the obscurity into which the confinement of their service to the German language placed them, and that many members read but few works, we cannot but declare that in our opinion the day is not far distant when they will, with respect to liberal contributions for the support of the ministry and periodicals, be equal to others. In other respects no Church is blessed with more zealous and faithful friends of the great cause than the Lutheran. And therefore, although we now tremble for the fall of *The Intelligencer*, and our other two periodicals, yet we still anticipate the pleasure of seeing our hopes of improvement realized, and to accelerate that period we have expressed ourselves, frankly, deliberately and as clearly as we have been capable, under the pressure of numerous duties imposed upon us by the Church which we most ardently love."

His optimism was justified, for within six months after the expiration of *The Intelligencer* an English bi-monthly was begun in Baltimore, which has survived to the present time.

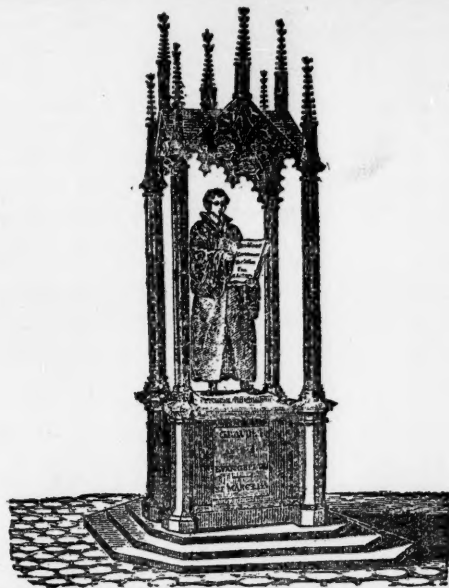
In its columns repeated appeals were made for the outstanding subscriptions, but a final deficit of \$500.00 on *The Intelligencer* was paid by the Synod of Maryland and Virginia.

In the final adjustment of *Intelligencer* affairs at its session, 1831, the Synod took this action: "Resolved, That the Synod feels itself bound to relieve the editor from the debt resting upon him; that a committee be appointed to devise some plan to collect the outstanding debts of *The Intelligencer*, etc.; that the unanimous thanks of this Synod, as well as of the whole Lutheran Church, are due to the late editor, as the only worthy compensation they can make him for his long, arduous, devoted, and, withal, gratuitous labors in conducting from its origin to its termination a periodical which, during five successive years, has been instrumental in doing much good in Zion and for Christ's cause in our own Church in particular; that the late editor declares to this Synod that whatever surplus may remain after the

THE *S. S. Schmucker*
LUTHERAN MAGAZINE.

—♦—
PUBLISHED BY
THE WESTERN CONFERENCE OF LUTHERAN MINISTERS,
IN THE STATE OF NEW-YORK.

VOLUME I.—FROM FEBRUARY, 1827, TO JANUARY, 1828.



SCHOHARIE, (C. H.) N. Y.

PRINTED BY L. CUTHBERT, FOR THE EDITORS.

1827.

FACSIMILE TITLE OF FIRST LUTHERAN PERIODICAL PUBLISHED IN NEW YORK,
Published monthly by Western Conference of New York Synod, 1827-1831,
Rev. G. A. Lintner, D.D., Editor. (Copy from which facsimile was made
bears the autograph of Dr. S. S. Schmucker, who presented it to the Lutheran
Historical Society).

debt is paid, he, for himself and his children, relinquishes to the Synod to be appropriated to any purposes the Synod may direct."

As to the character and service of *The Intelligencer*, Dr. J. G. Morris, who had written for it as early as 1828, in his "Fifty Years in the Lutheran Ministry," 1878, thus writes: "*The Intelligencer*, though not highly valued in the last several years of its existence, performed good service even if it did no more than prepare the way for other more popular journals. A sturdy pioneer in a good work always deserves respect. The Chief Editor was an active and laborious pastor of a large parish and received no compensation for his editorial work."

An enormous debt of gratitude is certainly due to Rev. David F. Schaeffer, our first English editor, from the Church of his love. Of him Dr. George Diehl says: "He labored in season and out of season; in town and in country; on the Sabbath and during the week; in the pulpit and out of the pulpit; beside the sick bed and in the Catechetical class. In 1829 was elected Principal of the Frederick Academy; in 1836 was made a D.D. by St. John's College, Annapolis; had a very important, if not a primary, agency in establishing the Theological Seminary at Gettysburg; was one of the founders of the Frederick County Bible Society; President of the General Synod 1831 and 1832; for several years, 1820 to 1831, its Secretary; had rarely less than four students of theology under his care (he himself had studied 1807-1808, under Dr. Helmuth, in Philadelphia, who, three years later, founded the first German Lutheran periodical in America. G.), and it was a common saying, in view of the great number of ministers whom he brought into the Lutheran ranks, that he was a 'Church Father.'" Dr. C. P. Krauth, Sr., and Dr. E. Greenwald were among these students.

The next periodical in the order of time was *The Lutheran Magazine*, published in English, monthly, at Schoharie, N. Y., and edited by an association of clergymen (a Committee of the Western Conference of the New York Synod), but chiefly by the Rev. Dr. G. A. Lintner of Schoharie.

The first number appeared in February, 1827, just eleven months after the birth of *The Intelligencer*. At the termination of the third volume it was transferred to the directors of the

Lutheran Domestic Missionary Society of New York State, but it was not continued.

As to its quality Prof. Reynolds says: "Particularly in the first volume of *The Lutheran Magazine* the same tendency to discuss interesting points in our Church history and doctrines or such as were connected with church government and benevolent enterprises is manifest."

With the first volume a series of appreciative articles on the Symbolical Books begins, and continues through the second volume.

In the Pastoral Address of the General Synod, in the Minutes of 1827, this *Magazine* is referred to in these favorable words: "The Western Conference has also commenced the publication of an excellent periodical magazine, in which the interests of Evangelical piety and sound doctrine are ably advocated and perspicuously proposed."

In 1827 the Editors announced: "Should any profits arise from the publication of this Magazine, they are to be applied to missionary purposes in our own Church. This is an important object, which the Editors hope will operate as a strong inducement with the well-wishers of our Church, to encourage the circulation of this Work."

But in the last number issued, April, 1831, they were compelled to announce: "The printer having considerably advanced in his terms, and editorial difficulties having presented themselves for the ensuing year, it was thought advisable by the Board to discontinue it after the expiration of the present year."

The next periodical which appeared was *Das Evangelische Magazin der Evangelisch-Lutherischen Kirche in den vereinigten Staaten von Nord-Amerika*. It was published under the auspices of J. G. Schmucker, J. F. Heyer and W. Yeager, a committee of the recently organized (1825) West Pennsylvania Synod. It was a monthly, octavo in form, and averaged about thirty-two pages, or three hundred and eighty-four pages for the volume, and its motto was: "One is your Master, Christ, and all ye are brethren."

It survived four years, beginning in April, 1829. During this year its motto was "Who is of God, Hears God's Words." The editor during the first year was Rev. John Herbst, pastor at Gettysburg, where the *Magazine* was published by Neinstedt. For

the remaining years it was edited by the faculty of the Seminary, Drs. S. S. Schmucker and E. L. Hazelius. At the time of its inception there was no German periodical; but two English monthlies, above referred to, were then appearing. The larger German constituency made its friends sanguine as to a large support. Their expectations, however, were not realized, for after four years of good service it was discontinued. Its contents were scholarly, interestingly arranged and included much of permanent value; especially the proceedings of various District Synods, e. g., Maryland and Virginia, East Pennsylvania, (Ministerium), West Pennsylvania and North Carolina. An interesting feature of the second volume is a brief life of the noble pastor, Jacob Goering, the first native Lutheran minister from west of the Susquehanna, (1754-1807), accompanying it with a steel-engraved likeness, engraved by Wagner of York.

In Volume Two (1830), there also appears a statement in popular language of the Augsburg Confession, which had just been published in this form for use in the schools in Germany, preceded by the following statement: "Notwithstanding the fact that the Lutheran ministers of America are decided friends of creed freedom (Glaubensfreiheit) and never insist on the acceptance of every little word of the Confession, to have a clear title to the name of Lutheran, they still believe that no one, be he minister or lay member of a church, has a right to the name of a Lutheran, unless he accepts the fundamental teachings of the Holy Scriptures, which are contained in the Confessions. This view our General Synod also holds, and we rejoice to know that the whole American Lutheran Church has always remained true to this view."

As stated, it was discontinued in 1833, after four volumes. The reasons for its discontinuance are not given, but it was at that time that its chief editor, Dr. Hazelius, was called from Gettysburg Seminary to the Seminary of the South Carolina Synod at Lexington. This may have been a sufficient explanation, but in the last number of Volume Four the significant announcement is made that over \$500.00 were then due the printer, followed by a most urgent appeal to all subscribers who were in arrears to at once transmit what was due.

This brings us to the establishment of *The Lutheran Observer*, the only one of the earlier periodicals yet existing. We will let

THE
LUTHERAN OBSERVER.

—“whatsoever things are true, whatsoever things are honest.”—*Phil. iv. 8.*

VOL. I.

BALTIMORE, AUGUST 1, 1831.

No. 1.

TO OUR READERS.

The Prospectus of this publication was issued from Gettysburg, where it was intended to be conducted by Professor Schmucker and Dr. Hazelius. The Lutheran community looked with intense anxiety for its appearance under such able superintendents, but Providence has disappointed our ardent expectations. The precarious state of the health of the first gentleman has compelled him reluctantly to relinquish a field of labor in which he expected to be still more eminently useful to the church, and we all know that his distinguished qualifications would have secured for this paper an extensive circulation. In consequence of this, the whole labor of conducting the German Magazine has devolved upon Dr. Hazelius, and he did not feel at liberty to add the editorship of this journal, to his labors already sufficiently arduous. We have been requested to superintend its publication, which we have consented to do, upon the condition that all our brethren would cheerfully assist us. It is a new field of operation to us, and we need the aid of all those who feel an interest in the cause which we have espoused.

The expediency of such a periodical has not been questioned. Every

other denomination of Christians has its religious Journals, and why should we be without ours? The German Magazine, though ably conducted and widely circulated, does not meet the increasing wants of the church. Our English brethren have no means of receiving information of the state of our Zion, and all agree that we should have an English paper. The Lutheran Intelligencer and Lutheran Magazine have both been discontinued, and the question now is, whether it is not possible to unite the feelings and influence of the whole church so that the permanency of one paper may be secured? May we not establish a religious semi-monthly periodical in the centre of the church, which will enlist the support of the whole denomination,—be identified with its interests, and be regarded by all as its accredited organ? We have seen that two could not be supported,—may we not then perpetuate one?

We do not think it necessary to make many professions about our system of religious doctrines and opinions. Those who are acquainted with us have had opportunities of ascertaining our opinions, and to those who do not know us, we would simply state, that we hold the great doctrines of the Reformation, and that it will be our aim to maintain them.

FACSIMILE TITLE OF OLDEST LUTHERAN PERIODICAL NOW PUBLISHED IN AMERICA, Published semi-monthly, 1831-1833, and weekly, 1833-1912, Rev. John G. Morris, D.D., Founder and First Editor.

Dr. J. G. Morris, its founder, tell the story of its beginning: "There was no English paper published in the Church from February, 1831, to August, 1831. On that day No. 1 of *The Lutheran Observer* was sent forth. It was a "little one," a modest unpretending monthly (strange mistake, for it was a semi-monthly. G) 8 vo. of 32 pages, but it has grown to be a power in the Church.

It has had more friends, and, I may say, more enemies too, than any paper ever printed in the Church and has exercised a commanding influence for over thirty years (1878). It was begun in Baltimore, but afterwards transferred to Philadelphia, and was first edited by a very young man, who had no subscribers, no capital and no experience. He was injudicious enough to assume the responsibility, at the earnest solicitation of some influential men of that day, and the implied understanding was that the Church was to receive the profits and he himself to pay the losses!

He has the satisfaction of having heard more than one man of judgment declare that the earlier volumes of *The Observer* are to this day very interesting and readable documents. But every man likes to hear his first-born well spoken of, especially where there is good ground for admiration! The prospectus of *The Observer* was issued at Gettysburg, where it was intended to be published; but before No. 1 appeared it was transferred to Baltimore and the aforesaid ministerial stripling was induced to undertake it.

The reason of its being transferred to Baltimore was simply this: In those days of extreme undenominational liberality it was feared that a paper issued at Gettysburg, with the name *Lutheran* as significant of its character, would give offense to the Presbyterians in that place, and hence it was brought to Baltimore, where no such apprehension existed."

Dr. Morris in his first editorial, Vol. I, No. 1, however, also explains that the intention had been for Drs. Schmucker and Hazellius to conduct it, but that ill health had prevented the former and the care of the German *Evangelical Magazine*, the latter. Hence Dr. Morris had been requested to superintend the new paper, "which we have consented to do."

In the second number Drs. Schmucker and Hazellius published a statement to the same effect, and promising that with proper

support the semi-monthly could soon become a weekly. The price was \$1.50 per year, if paid within six months; otherwise \$2.00. The motto was: "Whatsoever things are true, whatsoever things are honest."

In the second number a special appeal was made to all who still owed for *The Intelligencer* to remit at once to the former editor, Rev. D. F. Schaeffer.

In the same number the statistics of the seven Lutheran Synods in the United States showed a total communicant membership of 44,356 in 1830. But to return to Dr. Morris:

"The second volume of *The Observer* was issued in quarto form, and continued thus for one year, when the editorship was conveyed to Rev. B. Kurtz, in 1833. It may just do well here to say that the first editor never retained a cent for his services, but gave the profits to the poor.

Mr. Kurtz removed to Baltimore in August, 1833, (ill health had compelled his resignation as pastor at Chambersburg, G.), and entered upon his duties with energy. *The Observer* was then converted into a weekly quarto sheet, and continued to be published in this form for six months. In April, 1834, it appeared in an enlarged form of usual newspaper size. For twenty-five years (1833-1858) Dr. Kurtz conducted the paper with varying success." Thus writes Dr. Morris, the founder and first editor. See "Fifty Years in the Lutheran Ministry," 1878, pp. 312 and 313.

He gives a somewhat different but no less picturesque account of the origin of *The Observer* in his "Life Reminiscences," p. 150 (1895). He writes: "There was no English paper in the Church. This was a condition of things not to be endured. The Seminary at Gettysburg had already been in operation four years; many of our congregations were fast becoming English; all the influential denominations had their church journals; many of our ministers wanted a vehicle for the communication of their thoughts; an English paper was properly regarded as essential to our respectability and progress; and the leading spirits among us, such as Krauth, Sr., B. Kurtz, Schmucker, Keller, Lintner, Heyer, Reck and others, besides some influential laymen, determined to resuscitate the deceased *Intelligencer*, or rather create a new paper worthy the patronage of our people. The questions now were, who should edit it and where should it

be published? Gettysburg was already beginning to be looked upon as the headquarters of the Church, a sort of Lutheran Wittenberg (with the old Wittenberg spirit left out), the Canterbury of our Zion, with few Lutheran residents and no mediaeval cathedral. It was thought that the great organ should play its tunes (or at least have its bellows) in this obscure, out-of-the-way place. It was to be printed by "The Press of the Theological Seminary,"⁴ as it was pompously called on the title page of a book, but which was not owned by the Seminary, but was the property of and run by a fourth-class German printer in an office eight by ten in dimensions.

Well, the prospectus was issued, and the name *Observer* was given it, without any distinguishing prefix. This non-distinctiveness—this absence of denominational cognomen—displeased some of the Advisory Council, who insisted upon a name for the infant which would indicate its family relations and pedigree. But there was one potential objection, which was simply this: the majority of the Gettysburgers were Presbyterians—very respectable people. We had lately come among them, and were poor and of little account. It was politic to secure their good will and do nothing to offend them—not to say a word or do an act that looked like sectarianism!!! It was argued by the leading man, who had consented to edit the paper for a time, that the title *Lutheran Observer*, would awaken denominational jealousy, and perhaps social discord. The others would not yield, and to avoid a total collapse the compromise was made of transferring the paper to some other place, where the name *Lutheran* would give no offense, and where probably a man could be found who would maintain the dignity and honor of the illustrious appellation. But it was not convenient for any of them to assume the work. They bethought themselves that there was a young man in Baltimore who might be unwise enough to undertake it.

* * Well, No. 1 of *The Lutheran Observer* was issued in August, 1831, as a semi-monthly (Dr. Morris is more accurate here than

4 The Minutes of the General Synod for both 1827 and 1829 bear the imprint: "Gettysburg. Printed at the Press of the Theological Seminary, H. C. Neinstedt, Printer." Also the Minutes of the West Pennsylvania Synod of this period. In 1831 Dr. Morris was on a Committee of the General Synod "to inquire into the expediency of purchasing and establishing a printing press for the use of this body." The Committee reported at same session that: "in their opinion it was at this time inexpedient." G.

Die Evangelische Zeitung

Der Lutherischen, Reformirten und anderer Protestantischen
Kirchen in den Vereinigten Staaten.

Nicht das wir Herren setzen über euren Glauben, sondern wir sind Schlichter eurer Botschaft. — 1. Kor. 1, 10.

Band 1.]

York, Pa. Monday, den 18ten May 1833.

[No. 2.

Herabgegeben mit dem Rathe und Willen
des Herrn Dr. J. H. Dreyer in New York
und des Herrn Dr. J. H. Dreyer in Baltimore
am 2. d. Dreyer, und gedruckt in seiner Of-
fice in New York.

Die „Evangelische Zeitung“ erscheint wö-
chentlich für 2125 des Jahres, kostet neun In-
terim pro anno 10 Cents bezahlt wird aber
nur einen Dollar.

Die Postämter müssen einen Monat vor
dem Ende des Jahres eingeliefert werden.
Die Unterzeichner haben das Recht zu be-
stehen, welche für eine Entfernung über 100
Meilen 1 Cent, für eine Entfernung unter 100
Meilen 1/2 Cent, bezahlt.

Nicht frei geschickte Briefe, welche weder Geld
noch neue Unterzeichner enthalten, werden
nicht herabgegeben, sondern, wenn sie ankommen,
werden sie zerstört.

Der Herausgeber der „Evangelischen Zeitung“
versteht sich nicht auf die Verantwortung der
„Evangelischen Zeitung“ zu übernehmen.
Joh. H. Dreyer.

Wir können den Vorantritt haben wir aus
dem Wahren, das der Evangelische Ma-
gazin der Evangelisch-Lutherischen Kirche
wie aus der letzten Nummer des Memo-
rars of the German Religious Church and
des Lutheran Observer gesehen, daß die
Erkenntnis der Evangelischen Zeitung in
dem Charakter eines gemeinschaftlichen
Blattes für sämtliche Deutsche Protestan-
tische Kirchen dieses Landes, die Veran-
lassung gegeben hat, eine in dieser Hin-
sicht so wünschenswerthe Vereinigung der
beiden Hauptdenominationen aus neuer
Sprache zu bringen. Diese Erfah-
rung mußte und um so erspriesslicher werden,
weil wir Anfangs dieses hatten zu fassen,
daß, unser Bestreben die Vereinigung aller
Protestanten und Evangelischer, diese
Wünschenswerthe Vereinigung, werde eine en-
geknüpfte Wirkung haben, indem alle
zu einer gewissen Einheit und Einheit ge-
führt werden.

Es ist gebräuchlich, die Unterzeichner, wie
diejenigen, die wir benachrichtigt
sind, und ihre sämtlichen Unter-
schreibern, sobald es bekannt
geworden war, daß die Evangelische Zei-
tung künftig nicht mehr unter dem Titel
einer Reformirten Kirchen Zei-
tung erscheinen sollte. Unser Plan wurde
indessen von der Erwerbsigen Committee,
von der und vor zwei Jahren die Heraus-
gabe übertragen war, einstimmig und voll-
kommen gebilligt, und wir bitten den Her-
ausgeber des Memorialbogens, die Unter-
zeichnung, wegen unserer wie wir jetzt sehen
unvergleichlichen Veranlassung seiner Ab-
sage und Unzufriedenheit, wie auch
Gang im Sinne der Herrn Professoren
von Gettysburg, hat derselbe sich jetzt
in zwei Nummern seiner Zeitschrift zu be-
weisen, daß er sich über die
von dem Lutheran Observer in Beziehung
auf eine Vereinigung der beiden Kirchen
geäußerten liberalen Grundsätze freue,
und eine solche Vereinigung nicht bloß
als wünschenswerth, sondern auch als aus-
führbar ansehe. Die Deutschen Kirchen
in diesem Lande, sagt er, mit großer Be-
mächtigkeit, zeigen sich, als ein Volk,
das mit sich selbst einig war, und haben
den Nachtheil dieser Vertheilung erfahren,
und wie viel glücklicher würden sie gewesen
seyn, wenn man das schöne Wort des
Hauptmanns auf sie hätte anwenden können:
„Echte“ wie sein und lieblich ist, wenn
Brüder einträchtig bei einander wohnen.“
In manchen Gegenden Deutschlands, fährt
er fort, sind Reformirte und Lutheraner
jetzt unter dem gemeinschaftlichen Namen
„Der Evangelischen Kirche“ vereinigt, und
diese Protestantische Missionäre trüben
ihre Erlaubnis darüber aus, wenn sie hier
noch eine so weite Trennung zwischen den
beiden Confessionen finden. Nicht we-
niger bestimmt, und einer Vereinigung
höherer christlicher Gemeinschaft mit ihr

günstig, spricht sich die April Nummer aus,
und findet einen Grund, daß bisher
noch so wenig dafür getan worden ist, in
einem wechselseitigen Vertrauen, welches
die Freunde einer Union bisher abgehalten
habe, annehmende Schritte zu thun. Auf
die Frage: „Was denn Gutes aus einer
Vereinigung entspringen würde?“ will
er nur die Gegenfrage thun: was sich
denn von einer fortwährenden Trennung
Gutes erwarten läßt? und meint die Frage
sollte erst beantwortet werden, weil sich
dann genug des Guten in Beziehung auf
sich werde sagen lassen. Die vielen
Seelen, denen die kirchenscheitliche und
nichtsahnende Gemüths, besonders wenn man
die haarleinen Differenzen bedenkt, wel-
che große Spaltungen angerichtet haben,
und erwäge, wie wenig Liebe erforderlich
war, um die dadurch verursachte Trennung
zu heilen. Das nächste Beispiel des
Stephan Girard beweist, welchen Einfluß
die Zweiselligkeit der Christen auf die Kin-
der der Welt machen, n. die „Wohlfühl-
theit“ Kirche habe den bittersten Ver-
wurf gegen uns Protestanten, von unserer
Unchristlichkeit hergenommen.“
Es unerhöhet und entsetzlich erklärt
sich das offizielle Blatt der Deutschen Re-
formirten Kirche, und wir können und
nicht enthalten aus dem Deutschen Luth-
erischen Magazin folgende vortheilhafte Auf-
sätze, die so großen Beifall gefunden
haben, herzugeben. Bei Gelegenheit der
Ankündigung, daß die Evangelische Zei-
tung an die Stelle der genannten Monats-
schrift zum Besten der „Protestantischen
Kirchen, überhaupt und der Lutherischen
und Reformirten insbesondere treten wol-
len, wünsch ich die Herrn Professoren in
Gettysburg; dadurch eine Thätigkeit zur Be-
förderung aufwärtiger Bruderschaft mit ihr
höherer christlicher Gemeinschaft mit ihr

FACSIMILE TITLE OF FIRST GERMAN RELIGIOUS WEEKLY IN AMERICA,—"The
Evangelical Times," Published, 1832-1834, in York, Pa., by Rev. J. H. Dreyer,
with co-operation of Rev. John G. Schmucker, D.D., for the Lutheran Church.

in his former account. G). The number of subscribers gradually increased, but I do not think it ever exceeded 1,000. I devoted my time to this business for two years without compensation, but I endured much vexation, gave offense to some subscribers whom I asked for the money they owed me, and brought down on myself the "celestial wrath" of some clerical correspondents whose undigested and crude material I could not consent to publish. But this is the common fate of Editors!

Editor No. 1, upon collecting all the money he could, without, however, making much exertion, had the magnificent sum of \$60 as profit of two years' work. With part of this I bought a lot of shade trees, to be planted in front of the Seminary at Gettysburg, and the balance I distributed among a few poor widows of my Church.

The subscription book which contained about \$500 of unpaid subscriptions, I gave to some association of the Seminary, with the privilege of keeping all they could collect; but I believe they were not successful, perhaps because they were not energetic. Old subscription books are at the best poor stock. The full history of *The Observer* has been written and any persons curious on such historic lore may profitably consult the paper in its issues of January, 1877, or my *Bibliotheca Lutherana*, p. 131."⁵

Strangely inaccurate is the following account of the origin of *The Observer* published by its editor, Rev. Dr. V. L. Conrad, in *THE LUTHERAN QUARTERLY* for October, 1898: "In March, 1826, the Rev. D. F. Schaeffer began the publication at Frederick, Md., of a small octavo monthly called "*The Lutheran Intelligencer*." This was the first Lutheran periodical published in America. It was continued in this form for five years, until 1831, when it was suspended for a few months, but was re-issued in the same year as a semi-monthly under the name of *The Lutheran Observer*. The first numbers were published at Gettysburg, Pa., and were edited by the Rev. S. S. Schmucker. Soon after, it was transferred to the Rev. J. G. Morris at Baltimore, who became both editor and proprietor."

⁵ The Minutes of the Maryland Synod for 1833 show the following entry in the Treasurer's Report: "1832, Oct. 21, From Rev. J. G. Morris, being part of the profit of *The Lutheran Observer*, \$25.00." Whether this sum was part of the final surplus or from the 1832 surplus, it shows the generosity of the Editor. G.

From what we have learned we can now see that this statement is unhistorical in at least the following particulars:

(a). *The Intelligencer* was not begun by Rev. D. F. Schaeffer, so much as by the Maryland and Virginia Synod, after actions extending from 1820 to 1825.

(b). *The Intelligencer* was not the first Lutheran periodical in America, as *The Evangelical Magazine* of the Ministerium of Pennsylvania had preceded it by fourteen years.

(c). It was not suspended for a few months. It was entirely discontinued and its affairs settled.

(d). It was not, therefore, re-issued as a semi-monthly under the name of *The Lutheran Observer*.

(e). The first numbers (of *The Observer*) were not published at Gettysburg and Dr. Schmucker was not their editor.

(f). It (*The Observer*) was not transferred to Baltimore, but began in Baltimore with Dr. Morris as first editor, August, 1831.

Dr. Conrad's mistaken view is not hard to explain. For the question naturally arises in the mind of the investigator of this period: "Why was it that the Synod of Maryland and Virginia, or its President, allowed *The Intelligencer* to lapse in March, 1831, and, yet, the leading men of that day, for the cogent reasons given above by Dr. Morris, so felt the necessity of an English periodical that within six months another was begun?" The writer has been unable to find any documentary *proof* of the cause for this seemingly anomalous sight of the abandonment of one English monthly at Frederick and the beginning of another English semi-monthly in Baltimore within a half year; the need for an English paper being surely as pressing as Dr. Morris asserts. But the writer's personal opinion would be in favor of the theory that differences, perhaps personal, perhaps theological, had arisen between Frederick and Gettysburg; between Editor Schaeffer and Professor Schmucker.

Let us see if we can find presumptive evidence favorable to this view.

In his report as President of the Maryland Synod in October, 1831, former Editor Schaeffer says: "*The Evangelical Lutheran Intelligencer*, the first periodical that was issued in the English language by our Church in the United States, has been discontinued for want of support, notwithstanding the pledges

that had been given to the editor. As a considerable debt exists, it will be one of the first duties of this Synod to devise ways and means to liquidate it. A full and complete exhibit of the whole concern accompanies this report. I earnestly enjoin it upon the Synod to act upon this subject as early as possible, being convinced that delay may produce effects we would all regret.

That a Church derives much benefit from periodicals properly conducted the good effects of *The Intelligencer* must prove. Hence I am happy that one still exists, viz: *The Lutheran Observer*. The work is well executed and may carry on the operations commenced by *The Intelligencer*. If the brethren do justice to *The Intelligencer* and the late editor and see their error in having been too indifferent as to the existence of the work, then shall I have the pleasing anticipation that the blessings of God will rest upon *The Lutheran Observer*." (The italics are mine. G.)

This document, although necessarily formal and official, seems to indicate a considerable feeling of injustice done him by the "indifference," "lack of support" and "error" on the part of "the brethren" who had made previous "pledges" of co-operation. This certainly included Gettysburg leaders, for, as we have seen, in 1827, the Seminary Board itself acknowledged the very great value of *The Intelligencer*; the relations were most close and inter-dependent.

Now let us analyze Dr. Morris' statement as to the condition at Gettysburg during the months (as his account seems to imply) just before the launching of *The Observer* and the circumstances under which he was "induced" at the "earnest solicitation of some influential men of that day," "the leading spirits among us," to assume its care. First. "It was thought that the new paper should be printed at Gettysburg by "The Press of the Theological Seminary." This would indicate a strong local influence. Second. There was an "Advisory Council" (perhaps including those "leading spirits" previously named by Dr. Morris. G), only "some" of which "insisted on a name for the infant which would indicate its family relations." This was evidently the non-Gettysburg minority in the "Advisory Council," for the local members, from what he says, took the other side. Third. The local element, which objected to the name *Lutheran* in the title, had as its "leading man" the one "who

**THE EVANGELICAL
LUTHERAN PREACHER,
AND PASTORAL MESSENGER;**

BEING

**SERMONS AND OCCASIONAL ARTICLES,
DOCTRINAL AND PRACTICAL,**

BY

Ministers of the Lutheran Church,

WITH NOTES BY THE EDITOR,

ALL

DESIGNED TO ILLUSTRATE AND DEFEND THE PRINCIPLES OF RELIGION,

AS

HELD AND TAUGHT BY LUTHERANS.

EDITED AND PUBLISHED BY
REV. L. EICHELBERGER, WINCHESTER, VA

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."—*Mark* xvi. 15.
"VOX AUDITA PERIT, LITERA SCRIPTA MANET."

Vol. 1.

Winchester :

PRINTED AT THE REPUBLICAN OFFICE.

1833-4.

FACSIMILE TITLE OF FIRST LUTHERAN HOMILETIC JOURNAL PUBLISHED IN AMERICA, Published monthly, 1833-1835, at Winchester, Va., Rev. Lewis Eichelberger, D.D., Editor.

had consented to edit the paper for a time." This could be no other, in 1831, than Professor Schmucker.

We see, therefore, that within only a few months of the discontinuance of *The Intelligencer* there was a strong movement at Gettysburg, presumably lead by Dr. Schmucker, for the founding of another English paper. That it was not actually published in Gettysburg was due to "the others" (those who did not agree with Dr. Schmucker and his pro-Gettysburg party) "not yielding" to the omission of the title *Lutheran* and the willingness of young Pastor Morris (of our First English Church there) to assume financial and editorial responsibility for it in Baltimore.

It is very clear to the writer, that this situation could not have been developed so soon after the cessation of *The Intelligencer* if there had not been very decided differences between the Frederick leader and the Gettysburg leader. Otherwise, it would seem as if the leaders of the whole Church, at Frederick, at Gettysburg, and throughout the Maryland and West Pennsylvania Synods would *all* have combined to so support *The Intelligencer* that its suspension would *not* have been necessitated and a successor, only six months later, launched, with the greater financial problem by reason of the failure of the earlier paper.

In fact, the writer has reason to believe that the Gettysburg authorities were contemplating a new paper even *before* the discontinuance of *The Intelligencer*. In confirmation of this view, he has recently learned of a letter that was written by Professor David Jacobs who was head of the "Gettysburg Gymnasium" from 1827 to the time of his death, November, 1830, four months before *The Intelligencer* stopped. The letter was addressed to a pastor then at Boonsboro, Md., and was to urge him to take the editorship of the proposed paper. In this letter Professor Jacobs, (for the head of the Gymnasium and his former teacher, the Professor and head of the Seminary, were, doubtless, in daily conference, in the common, small building which both schools were using), undoubtedly reflects the opinions of the Seminary Professor to this general effect; that *The Intelligencer* was deteriorating in quality and influence; that the patronage was falling off and that the Church would, probably, soon be without a paper, unless something decisive were done.

At this distance this would appear to be a prejudiced judg-

ment, at least so far as the quality and size of the fifth volume (1830-31) were concerned. As compared with Volume I, with 296 pages, it had now grown to 384 pages. It was handsomely illustrated (and the only one of the five volumes to be illustrated) by the Goering engraving. The index of subjects and authors would certainly indicate no deterioration in the variety, interest, value or evangelical and Lutheran quality of the year's contents. To the original Luther motto was now added this: "The Bible our rule of faith! The right of private judgment our privilege."

Dr. Schaeffer, in 1830, was Vice President of the Seminary Board, as he had been from the beginning. In his report of the June meeting that year, he gives this account of the writer of this letter and his work: "The Rev. D. Jacobs superintends the Classical Department. He is a gentleman, particularly gifted for the purpose, amiable, but a rigid disciplinarian." Of Dr. Schmucker he says: "A more useful Professor could not be met with." And in October he writes: "Dr. Schmucker spent a few days in Frederick lately, and among a few of the members of the Lutheran Church obtained a handsome subscription (for the new building. G.), something more than \$1,000," all of which would indicate that the attitude of Editor Schaeffer was far from unfriendly.

Rev. H. L. Baugher, Sr., to whom this significant letter was addressed, declined to consider the suggestion as he could not think that he was suited to be an editor.

A suggestion of difference of theological attitude between Gettysburg and Frederick, or those representing these centers, can be inferred from the Report of President Schaeffer to the Maryland Synod, 1833, in referring to the newly appointed editor of *The Observer*, Dr. B. Kurtz: "*The Lutheran Observer* has been changed to a weekly paper and is edited by Rev. Benjamin Kurtz. The first number was issued August 24. In it the Editor says: 'While, therefore, he regards the sacred Scriptures without note or comment as the only infallible rule of faith and morals, he, at the same time holds the prominent doctrines of the Reformation as substantially set forth in the Augsburg Confession and will consider himself bound according to his best abilities to defend and promote them.' Whilst it must be regretted that the Synod does not publish a journal under its

own and sole control, yet, if the present editor adheres to the above declaration, *The Lutheran Observer* merits the patronage of our people generally." But, within *twenty* years, Dr. Kurtz was one of the chief promoters of "The Definite Synodical Platform!" *The Observer* was officially endorsed by the Maryland Synod in 1833, 1834 and 1835, making it practically the *official* organ of that Synod.

In 1834 Rev. Benjamin Kurtz succeeded Dr. Schaeffer in the Seminary Board at Gettysburg. Dr. Schaeffer died Jan. 30, 1837, in his forty-sixth year.

Altogether, then, we gather the impression, from the sources of information accessible, that there had developed such important differences, both personal and theological, that *The Intelligencer* could not longer command sufficient support to make it self-supporting. That this is so is shown by the fact that *The Observer*, with its evidently larger following, was at once self-supporting.

The writer has in his possession an autograph letter of Dr. Kurtz dated Baltimore, Md., February 20, 1834, the first year of his editorship, and written to Rev. Johnathan Oswald, assistant to Dr. Schmucker at York, giving an inside picture of the financial difficulties of his task. It says:

"Brother Oswald: Having recently exchanged a few letters with you, I shall again address this to you, though it is alike intended for Dr. Schmucker and yourself.

I have finally made up my mind (for various reasons which it is needless to mention at present) not to accept the call from Philadelphia, and as *The Observer* does not afford me support, I must retire to some secular employment for a livelihood or obtain it in some other way. Providence seems to be opening a door wide and inviting, but a few obstacles still obstruct my path. I am daily and very pressingly urged to organize a new Lutheran congregation in this city. A number of very respectable and influential gentlemen have waited on me and hold out the most flattering prospects. They are prepared to rent a room and proceed to work as soon as I consent. They will be satisfied with one sermon a week until my strength will admit of more frequent labor, and are of the opinion that I could in a short time have a respectable and flourishing Church in the lower part of the city.

Dr. Morris approves of the project and has no doubt of my success. But for the first year I must labor without a salary. *The Observer* affords little or no profit. Now my object in writing is to ascertain whether you and Dr. Schmucker will advocate a petition from me to your next Synod for \$150 or \$200 for editing *The Observer*. If that amount could be procured, I would "go ahead," and in twelve months, with God's blessing, have another English Lutheran Church in this city, which would support me without any foreign aid. One gentleman has already promised that if I organize a new Church in this city, he will give \$500 toward building a new house of worship. I am so much engaged that I can enlarge no more at present, but would be glad to hear from you *immediately*, as also from Dr. S. on this subject. I intend to apply to the Synod of Maryland for similar assistance, and if I succeed shall go forward.

All this I write in perfect secrecy and hope you and the Dr. will keep it to yourselves. What I have written is all true, but should I not meet with pecuniary aid from the Synods, I wish the whole matter to sink into oblivion. In great haste, Yours, etc., B. Kurtz.

Write so soon as you shall have had a consultation with the Dr. Should I go forward, my plan will soon be made public.

P. S. Could not the officers of your Synod appoint me Missionary in Balto. for 6 or 12 months, with the usual allowance of 33 dolls. per month? Dr. Kurtz (his Uncle Daniel, pastor of the German Church. G.) as well as Dr. Morris would, I feel confident, approve of this." In the Minutes of the Maryland Synod for 1834 there is no reference to any such appointment.

Rev. E. W. Hutter, who delivered the eulogy on Dr. Kurtz at Selinsgrove, May 28, 1866, speaks thus of these days of struggle: "The sick and weary retired pastor was far from discovering the editorial tripod a bed of roses. The Lutheran Church then was not what it is now. It was strong in this country only in sequestered localities, and was then yet essentially German, with few prepossessions on the side of an English newspaper.

The Doctor had a hard road to travel, mountains of difficulties to overcome, not the least of which was that of an empty treasury. For, to keep *The Observer* alive—to meet expenses and keep out of debt—he did not find it enough to discharge the duties of an editor, pure and simple,—but all the intermediate

drudgery in the descending scale down to those that devolve on that mysterious personage—the “Printer’s Devil.” Not only did he have to furnish all the “copy,” original and selected, and read the “proof” and “revises,” and supervise the mails, and post his day-books and ledgers, but he had, in addition, all the packing and forwarding to do,—and, for aught we know, was himself the carrier of *The Observer* for the city of Baltimore!”

Mr. Hutter concludes: “For *The Observer* he watched. For *The Observer* he prayed. For *The Observer* he tugged and toiled with unflinching perseverance. “Wer anhalt gewinnt.” He did hold on. And he did win. He did make *The Observer* what he wished it to be, a power, felt and acknowledged, in the Church. From a struggling, sickly, seven-by-nine, semi-monthly, with a subscription list of from seven to eight hundred, he raised it gradually to a large, handsome, prosperous weekly, rejoicing in a list of as many thousands.”

This elaborate reference is made to Dr. Kurtz for two reasons: First, because his personality made *The Observer* the influence which it became; and, second, because *The Observer* is the only survivor of all the journalistic efforts of the Lutheran Church prior to the forties. No editor of, at least the eastern section of, the Church has ever wielded so lengthy and powerful an influence as did Benjamin Kurtz.

A German weekly now appears on the scene. The last issue of the First Volume of *The Observer* (July 16, 1832) says: “We have received the first number of the *Evangelische Zeitung*, a religious weekly paper published at York by Mr. Dreyer. It promises to be an interesting and profitable publication to our German brethren. May the amiable and industrious editor receive the full reward of all his liberal exertions to improve the religious character of our German population.”

Only very recently has the writer been able to discover any data relative to this magazine, the *first German religious weekly* in our Church.⁶ But we have had access to what is called

⁶ The rare volume, “Band I,” which we have been privileged to examine, was originally the property of Dr. A. C. Ehrenfeld, the father of the three well-known Lutheran ministers of that name. This volume is now in the possession of his grandson, Prof. C. H. Ehrenfeld, Ph.D., of York, Pa. We would be much interested to know if any private or public library has the 1832-1833 volume. G.

"Band I," running from No. 1, May 6, 1833, to No. 36, April 7, 1834, showing that it did not appear *every* week during that period. In the issue of March 10, 1834, the publisher in urging the delinquent subscribers to pay up the \$700.00 due from them, refers to the fact that the journal had been running "three years," which confirms Dr. Morris' statement in *The Observer*, July, 1832,—and yet the volume for 1833-1834 is entitled "Band 1," or Volume 1, and its first number is No. 1.

The title of the magazine was "*Die Evangelische Zeitung der Lutherischen, Reformirten und anderer Protestantischen Kirchen in den Vereinigten Staaten.*" This 8 page quarto weekly was published by Rev. J. H. Dreyer at York, with the counsel and co-operation of Dr. J. G. Schmucker, the Lutheran pastor of York, and Rev. A. Helffenstein, Reformed pastor of Baltimore. The price was \$1.25 per year, but, if paid for within six months, only a dollar. Its motto was: Cor. 1: 24, "Not that we have dominion over your faith, but are helpers of your joy." In September, 1833, this magazine generously published an appeal from Drs. Hazellius and Schmucker to the delinquent subscribers to the (Lutheran) *Magazine*, just discontinued. But in October, 1833, the publisher announces that \$850 were due him and, as he evidently could not print until at least some of this was forthcoming, no copy appeared until December 2, in which is an announcement from Pastors Schmucker and Helffenstein that they withdrew from any further connection with the paper. This large amount due would also indicate that the *Zeitung* had been in existence longer than since May, 1833. This issue also contains the action of the recent Lutheran General Synod, Baltimore, October, 1833, officially approving the paper, but suggesting that it become a semi-monthly instead of a weekly and that it contain more current religious news, and urging all Lutheran pastors to aid in its circulation.

This action greatly encouraged the publisher and he resumed publication, but from Dec. 2 to the last issue, April 7, 1834 it appeared only bi-weekly. In that same month, October, 1833, the West Pennsylvania Synod had also endorsed it, with similar suggestions to publisher and pastors. It is these official endorsements by two important Lutheran bodies and the value of the large amount of Lutheran personal and synodical records which

Der Lutheraner.

„Denn Wirt und Kellner hier wagt es mit dem Wirt.“

Verantwortlich: C. F. W. Walther.

Zeitung 1.

St. Louis, Mo., den 1. September 1844.

No. 1.

Verantwortlich: Der Lutheraner erscheint alle zwei Wochen einmal für den Geschäftsbericht von Herrn C. F. W. Walther, der in den meisten Fällen die Redaktion führt, und in den übrigen Fällen die Redaktion führt. — In St. Louis wird jede Ausgabe für 5 Cents verkauft.

Wiederholungen über Ursache, Zweck und Inhalt des Blattes.

Die deutsche Bevölkerung des Westens von Amerika wird offenbar mit jedem Tage größer. Mit derselben wächst hier täglich die Anzahl derjenigen, welche sich zu den Gläubigen bekennen, den einst Luther den Deutschen gepredigt hat. Es stehen jedoch hier die Gläubiger seiner unterirdischen Gemeinschaft so vermehrt da, als die der evangelisch-lutherischen. So viel ihrer auch hier sein mögen, die sich noch Lutheraner nennen, so haben sie doch so sehr an Zahl und an allen Mitteln, so ganz entzweit, daß sie an vielen Orten kaum im Stande sind, in einen Gemeinderath zu treten und einen Prediger ihres Bekenntnisses zu erhalten, der ihnen diene. Die deutschen Lutheraner sind daher hier in nicht geringer Zahl, in den Gläubigen ihrer Vater zu verlieren; einmüthig nach Kirche, Gottesdienst u. dergl. zu fragen, oder in anderen hier bestehenden, Gemeindefürsorge ihrer religiösen Bedürfnisse zu suchen. Daher ist unsere Gemeinderath in diesem Theile unserer neuen Colonien bestrebt, durch alle Hände der Gerechtigkeit, ihren Gläubigen zu dienen; sie bedienen der Warnung vor den Gefahren des Abfalls, deren so viele ihnen hier drohen; sie bedienen Waisen, die gegen diejenigen zu vertheiligen, die es ihnen freilich werden, daß der Glaube der rechten ist, den sie von Jugend an aus ihrem Glauben gelernt haben; sie bedienen der Tröstung, daß die Kirche, zu der sie gehören, auch nicht verkommen ist, daß sie daher tröstliche Ursache haben, bei irgend einer anderen Gemeinschaft Zuflucht zu suchen.

Dieses groß von vielen empfundenen Bedürfnis, und die Überzeugung, daß es unsere Pflicht ist, unsere eigenen Mithingern darüber nachzudenken abzugeben, und in unsere Kirche gebracht und geteilt, und nach vielen Umständen daher von und gebildet werden: wird bei den Mithingern drängen, in Verbindung mit mehreren seiner Vater- und Gläubigerbrüder in Missouri und Illinois, ein Blatt unter obigen Titel herauszugeben. Dasselbe soll zunächst dazu dienen: 1. mit der Kirche, den Gläubigen und der Geistlichen der lutherischen Kirche bekannt zu machen; 2. den Beweis dafür zu liefern, daß die Kirche nicht in der Nähe der christlichen Lehre steht, und nicht

eine neue, sondern die alte wahre Kirche Jesu Christi auf Erden ist, daß sie daher auch kein anderes Aussehen hat, als die alte Kirche, die bis heute noch die Kirche ist. — Siehe, ich bin bei euch alle Tage bis an der Welt Ende.“ Unser Blatt soll ferner 3. dazu dienen, zu zeigen, wie ein Mensch als ein wahrer Lutheraner recht glauben, christlich leben, getreulich sein und sich selbst erhalten; und endlich 4. die im Schwange gehenden falschen, verführerischen Lehren zu entwerfen, zu widerlegen und zu beseitigen, und insbesondere diejenigen zu entwerfen, die sich hinsichtlich lutherischer Lehren, unter diesem Namen Evangelium, Unglauben und Schandthaten verbreiten und daher die höchsten Verdienste gegen unsere Kirche in den Gliedern anderer Parteien erweisen.

Dieses ist nicht wenige, wenn sie dieses lesen, werden und darüber die Fähigkeit abspüren, das Ziel, was wir uns selbst gesetzt haben, zu erreichen; oder sie werden erfahren, daß unser Blatt von Gott der Wahrheit dienlich ist, und somit das Verhängnis der Wahrheit ausbreiten und abgrenzen werden. Auf das erste Bedenken haben wir nur dieses zu antworten: Wir freuen sich groß lebendiger, als irgend jemand, wie viel und abgibt, den Beruf der Herausgeber eines christlichen Zeitungsblattes, und in seinem großen Umfange zu erfüllen; wir wissen aber, daß es in ähnlichen Dingen nicht auf große Geisteskräfte und Herrlichkeit ist, sondern auf rechte schwere Arbeit, die unsere auf rechte schwere Arbeit und auf ein einfaches Zeugnis von derselben. Außerdem haben wir die Mühe, in diesem Blatte die geistreichen Lehren unserer Kirche, insbesondere Lutheraner, selbst reden zu lassen, und wir meinen, daß schon allein diese mit dem Blatte dargeboten werden dürfte so gebührend machen werden, daß sich der Leser das Unreine weniger als eine geringe Anzahl stellen lassen kann. Was das zweite Bedenken betrifft, so wird es gewiß bald gelöst werden, wenn die Leser unsere einige Blätter mit Aufmerksamkeit und ohne Vorurteil werden geprüft haben. Wir sind sich eine gewisse Zeit von mancherlei Umständen gefangen gewesen, und Gott hat mit Geduld gewartet und uns mit großer Langsamkeit auf den Weg der Wahrheit geleitet; dessen eingedenk werden daher auch wir gegen unsere irdischen Richten Geduld betreiben und uns

allen menschlichen Richten und Verdammungen durch Gottes Gnade erheben. Wir werden nicht sowohl die heilige Person, als vielmehr ihren Geist anerkennen. Wir werden und auch nicht als solche gebeten, die allein rein lutherisch sein und die Wahrheit allein bezeugen wollen, sondern nur Zeugnis geben, daß Gott auch an uns Gerechtigkeit und an uns lebendigen Glauben der alleinigmächtigsten Wahrheit gebracht hat.

St. Louis, Mo., im August 1844.

C. F. W. Walther,
Pastor der deutschen ev.-luth. Gemeinde am
dritten Augustiner-Gottesdienste.

Zeugnisse darüber: Welches der Hauptzweck ist der christlichen Kirche ist.

In seiner herrlichen Auslegung des Briefes an die Galater schreibt der Herr: „In meinem Herzen herrscht allein und soll auch herrschen dieser einzige Wille, nämlich der Glaube an meinen lieben Herrn Christum, welcher aller meiner geistlichen und weltlichen Gutes, so ich immerzu Tag und Nacht haben mag, der einzige Anfang, Mittel und Ende ist. Und wie wohl ich sehr viel Worte davon gemacht, empfinde ich dennoch gleichwohl, daß ich von der Höhe, Tiefe und Breite dieser unmaßigen, unbegreiflichen und unendlichen Reichthümer kaum und gar sehr wenig ein geringes, schwaches Aussehen erreichen, und kaum einige kleine Entwürfe und Skizzen aus der allerschönsten Kunstgrube habe an das Licht bringen können.“

Dieser Wille ist der einzige sehr Heile und die ewige bekannnte Grundrechte alles anderen Heils und Seligkeits; nämlich, daß wir nicht durch uns selbst, viel weniger durch unsere eigene Werke und Tugenden (welche freilich viel geringer und weniger sind, denn wir selbst), sondern daß wir durch die Gnade Gottes, nämlich, daß wir durch den eingebornen Sohn Gottes, Jesus Christum, von Sünden, Tod und Teufel erlöst und zum ewigen Leben gebracht sein.“

Der Herr schreibt weiter in seiner Botschaft zur Erklärung des Propheten Amos von Brunn: „Solche Worte Gottes, so vornehmlich in Dir vor anderen ist, habe ich sonnenklarlich, daß Du die Lehre von der Überlegenheit des Glaubens in allen Dingen wahrhaftig zu sein.“

FACSIMILE OF FIRST LUTHERAN PERIODICAL PUBLISHED IN THE WEST, "The Lutheran," Published bi-weekly by Editor, 1844-1847, and by the Missouri Synod, 1847-1912. Rev. C. F. W. Walther, D.D., Editor, 1844-1887.

it furnishes, that makes us feel warranted in giving it a place among Lutheran journals, although, strictly speaking, it was thoroughly unionistic, reflecting the prevailing spirit of that day, especially as between the German Lutheran and Reformed Churches. Dr. Good, the Reformed Historian already quoted, says (p. 184) of this *Zeitung*:—"In 1832 the Synod (Reformed) went into a union German periodical published by Revs. Dreyer of the Reformed Church and Schmucker of the Lutheran Church"; a statement not entirely accurate, so far as Dr. Schmucker's relation to the paper is concerned, but interesting as showing that the paper had been officially endorsed by the Reformed Synod also, as well as by the Lutheran.

In the issue for April 7, 1834, No. 36, the publisher made his pathetic, but not unexpected, announcement that this number would close the life of the journal, unless through the payment of the "rückständigen Subscriptionsgelder" he would be able to resume at Baltimore, whither he was removing from York. But we doubt if he ever realized his pious hope, for we have been unable to hear of *Die Zeitung* again.

This closes the list of the real pioneers in general Lutheran journalism, but we will add the names of those of a more limited constituency and circulation and also those of yet later date, say, down to 1850.

The Evangelical Lutheran Preacher and Pastoral Messenger, being Sermons and Occasional Articles, Doctrinal and Practical, by Ministers of the Lutheran Church, with Notes by the Editor; all designed to illustrate and defend the Principles of Religion as Held and Taught by Lutherans. Edited and Published by Rev. Lewis Eichelberger, Winchester, Va. Motto: "Go ye into all the world and preach the gospel to every creature." "Vox audita perit, litera scripta manet."

This monthly journal survived for two volumes, 1833-1835, but during its life furnished examples of the best sermonic work of the leading Lutheran pastors of the time from all sections of the country.

Dr. Schaeffer, in his President's Report to the Maryland Synod in 1833, said of the *Lutheran Preacher*: "I beg leave to draw your attention to a new work, issued by Rev. Lewis Eichelberger at Winchester, Va., under the title of *The Evangelical*

Lutheran Preacher and Pastoral Messenger. I congratulate you upon the fact that a member of this Synod was the first in the United States who had the courage and zeal to attempt the publication of a series of Lutheran Sermons. I trust he will be sustained by a large number of subscribers." This Magazine was also endorsed and commended by the Synod in 1833, 1834 and 1835.

Another English Monthly, also largely homiletic in its contents, and which also survived just two years, 1837 and 1838, was *The Lutheran Pulpit and Monthly Religious Magazine*, conducted by Rev. Charles A. Smith and published at Albany, N. Y. Its contributors were nearly all pastors of New York State, whereas, the Eichelberger Monthly drew from all parts of the Church of that decade.

The *Lutherische Kirchenzeitung und Allgemeines Schulblatt* was officially launched by the Ministerium of Pennsylvania in 1838, the matter of beginning such a paper having been seriously considered in 1837. The leading spirit in the enterprise was Rev. Prof. Frederick Schmidt, at that time Professor of German in Lafayette College, Easton, Pa. He had been licensed in 1835 and was ordained in 1838. A letter from him at this time led the Ministerium to take up the whole subject anew, and appoint a committee of seven to "examine this subject with special care and report upon the publication of a [German] religious paper." It is a singular fact that Rev. Benjamin Kurtz, the fraternal delegate from the Maryland Synod, and editor of the English weekly *Lutheran Observer*, was Chairman of this committee. Their report stated (1) "that the publication of such a paper is loudly and emphatically demanded by the wants of the Church"; (2) "that a paper common to the interests of both the Reformed and Lutheran Churches, and sustained by both is highly desirable"; and (3) "that the several Synods of our Church unite in this undertaking, for the purpose of making it as much as possible a general church paper. The committee recommended as its plan of procedure (1) "that a committee be appointed to bring about the publication of a religious paper immediately, and to correspond with the authorized persons of the Reformed Church, respecting a union in the publication of a church paper"; (2) that this committee "correspond with the of-

ficers of the different sister Synods and ask their aid and assistance in the prosecution of this work"; (3) that the Synod advance a sum necessary for launching the paper; this sum to be repaid "when the profits accruing from the paper will permit" and (4) "that said Committee advance forthwith to the execution of this matter, and bring it to bear without any unnecessary delay."

Action on the item relative to the advance payment was deferred "until the brethren hand over their contributions to the Synodical Treasury."

As the Committee, the officers of Synod together with Professor Schmidt and Pastor Reichert, of Philadelphia, were elected. This Committee later reported that they (1) "regard it as very important for the success of the undertaking that the Reformed Synod should itself appoint the editor" and (2) that the Synod "at the same time pledge him a definite remuneration, at least for the first year, from the issuing of the first number."

Five were nominated and "after the votes were counted it appeared that Prof. Schmidt was elected."

It was further "Resolved: that the Synod pledge itself to bear the expense of the issuing of the first number of the religious paper."

It was a bi-weekly and the first issue was dated "August 2, 1838, Easton, Pa., in der Druckerei der Lafayette Collegiums." Professor Schmidt's name appears as "Herausgeber und Eigenthümer," editor and proprietor. This would seem to indicate that, while the Synod gave it its official sanction and a certain degree of financial support; appointed a publishing committee and elected its editor, the editor was "proprietor," or owner, and personally bore the financial burden of conducting the journal for the Church. The first volume had over 1600 subscribers and the second volume over 1400. When Professor Schmidt removed to Pittsburg as a pastor in 1840, the *Kirchenzeitung* was published there. It was continued at Pittsburg until No. 26 of Vol. 7, June 30, 1846, when it ceased publication, "nicht sowohl wegen Mangels an Unterschreibern, als aus Mangel an Bezahlern." The same old story.

The writer has not been able to trace the later relation of the

Synod to the paper after its first issue.⁷ But its origin is most interesting as showing the *second* attempt of the Ministerium of Pennsylvania to establish a German religious paper, the first action, as we have seen, having been taken in 1811.

Dr. Kurtz, in two articles in *The Observer* in 1838, speaks of it as the paper of the "Synod of East Pennsylvania," (as the Ministerium at that time was often called, to distinguish it from the Synod of West Pennsylvania), and as such entitled to high respect, but shows much doubt as to the outcome, chiefly on the ground that its thoroughly "evangelical" character was in doubt. This has reference, probably, to something in Editor Schmidt which was unsatisfactory to Editor Kurtz and his type of Church doctrine and life.

In February, 1840, there appeared *The Monthly Magazine of Religion and Literature*, edited by the scholarly Rev. Prof. W. M. Reynolds of Pennsylvania College, Gettysburg, and later, 1849, also the founder of "*The Evangelical Review*." This monthly was a purely literary journal, with only a slight ecclesiastical bearing, and survived only one year. It was popularly known as "Reynolds" Magazine. In 1843, at New Philadelphia, Ohio,

⁷ Dr. Jacobs informs us that in 1844 the Ministerium arranged to purchase from Professor Schmidt, for one thousand dollars, the *Kirchenzeitung*; the funds to be given by the congregations. A publishing committee, consisting of Pastors Demme, Reichert and Richards, was appointed, and were instructed "in the selection of an editor, among others, to regard the name of Rev. Spielman of Ohio."

In 1845 Professor Schmidt submitted resolutions explaining why the arrangements of 1844 were not carried out, and making another proposition. These resolutions were ordered printed and, then, indefinitely postponed. After the *Kirchenzeitung* was discontinued in 1846, the Ministerium adopted as its own the *Lutherische Hirtenstimme*, published in Baltimore by Rev. C. Weyl, changed its name to *Lutherische Kirchenbote*; and began its publication as a bi-weekly July 1, 1847, with Mr. Weyl in charge, under the "inspection" of the officers of the Synod.

It thus continued until the death of Editor Weyl, when its connection with the Ministerium closed. We give this closing reference to it. In 1850, upon complaint concerning certain statements in the paper, action was taken as follows: "Resolved: that the Synod acknowledges that the attitude of weakness which characterizes all human efforts, may also be predicated of the *Kirchenbote*, and that we advise the editor of that paper in future to admit only such articles as are in accordance with the spirit of our Church, as we announced it anew yesterday afternoon." The action here referred to is well worth recording and was as follows: "Resolved: that, like our fathers, we regard ourselves as a part of the one and only Evangelical Lutheran Church; that we, too, acknowledge the Word of God as contained in the Holy Scriptures as the only ground of our faith; and that we, too, have never renounced the Confessions of our Church, but continue to regard them as a faithful exposition of the Divine Word."

was established *The Lutheran Standard*, which still survives as the very influential weekly organ of the Joint Synod of Ohio. Its first editor was Rev. Dr. E. Greenwald, a former student of Dr. D. F. Schaeffer. Before that time, however, the Synod recommended to its members the *Lutherische Kirchenzeitung* which at that time was published by Prof. F. Schmidt, in Pittsburgh.

Farther west, at St. Louis, 1844, Dr. C. F. W. Walther established *Der Lutheraner*, first as a personal organ, but in 1847 adopted by the Synod as its own. Dr. Walther was the editor of this pioneer of middle-western journalism until his death, and its influence in developing and unifying the forces of the Missouri Synod has been incalculable. Dr. Walther in 1855 also established *Lehre und Wehre*, the first Lutheran theological journal in that part of our country. It has always been the organ of the Synod.

In 1844,, November, at Gettysburg appeared the first number of *The Literary Record and Journal* of the Linnaean Association of Pennsylvania College. Its contents were all original and of a highly scientific character; Dr. Morris and Profs. Jacobs, Stoever and Baugher being contributors. Prof. Reynolds was also its first editor. It acknowledges the receipt for the Museum of a box of India relics (including memorials of Schwartz, the "first" Protestant Missionary to India) from Rev. C. F. Heyer, "Missionary at Guntoor in the Telugu Country, India;" also a box of minerals, fossils and Indian curios from Rev. W. A. Passavant of Pittsburgh. An article by "Rusticus" (Dr. Morris. G.) strongly urges the further beautifying of the campus, a work already begun in 1839. He says: "Let them establish a tree-planting association and they will confer a favor on posterity. 'Non nobis solum' should be their motto." One hundred and sixty trees had been planted in 1839. This valuable magazine must have had a very stimulating scientific influence. It survived until October, 1848, when "by reason of financial difficulties the publication was suspended."

At this point reference should be made to *Der Jugend-Freund*, our first German Sunday-School Journal, established June 1847, by Licentiate S. K. Brobst, later of Allentown, with this as his object, as stated in his Introductory: The maintenance and extension of the German language, as well as the Christian educa-

Der
Deutsche Kirchenfreund.

Jahrgang 1.

Januar 1848.

Nro. 1.

Was wir wollen.

„Frisch gewagt ist halb gewonnen.“ Mit diesem alten bewährten Sprichwort wollen denn auch wir in Gottes Namen den Pilgerstab in die Hand nehmen, und unsere periodischen Reisen zu den deutschen Christen dieser neuen Welt, dieses Landes der Freiheit und der Zukunft, antreten und besonders an den Studirstuben der Geistlichen ohne Rücksicht auf ihren confessionellen Rock anklopfen, in der Hoffnung, daß ihnen unsere Besuche auch unangemeldet willkommen sein werden.

Der Gedanke an die Herausgabe einer Allgemeinen Amerikanisch Deutschen Kirchenzeitung ist nicht erst von gestern her. Schon längst haben wir mit vielen andern das Bedürfnis darnach gefühlt und sind von verschiedenen Freunden aufgefordert worden, uns selbst zu einem solchen Unternehmen anzuschicken. Wir haben aber bisher damit gezögert, theils weil wir die äußeren und inneren Schwierigkeiten der Aufgabe wohl kannten, theils weil wir hofften, ein tüchtiger Geistlicher in einer mehr centralen Stellung und deutschen Umgebung, wie New-York, Philadelphia oder Cincinnati, werde sich für das allgemeine Beste der Mühe der Herausgabe unterziehen. Wenn wir dieß nun selber thun, so geschieht es nur in der zuversichtlichen Hoffnung, daß die lutherischen und evangelischen Brüder uns ihre kräftige Mitwirkung nicht versagen werden. Denn ohne diese könnte „Der Deutsche Kirchenfreund“ seinen Hauptzweck gar nicht erreichen, da er ja kein Parteiblatt sein, sich auch in die Sphäre der unentbehrlichen denominationellen Blätter in keiner Weise einmischen, sondern die deutsch kirchlichen Interessen im Großen und Ganzen im Auge behalten und ihnen dienen will.

Die Zahl der Deutschen in den Vereinigten Staaten wird mit Einschluß der Defensanten auf ungefähr drei Millionen angegeben. Diese Schätzung ist wahrscheinlich eher zu niedrig, als zu hoch. Wenigstens drei Viertel derselben gehören wohl, sei es nun in Wahrheit oder bloß nominell, den ver-

FACSIMILE OF FIRST GERMAN RELIGIOUS PERIODICAL IN AMERICA, "of a Higher Order."—"The German Church-Friend," Published 1848-1859. Editors: Rev. Philip Schaff, D.D., Reformed, and Rev. William J. Mann, D.D., Lutheran.

tion of the young. We mention this here, not so much because the indefatigable editor carried out successfully both of these announced objects, but to introduce and bear tribute to one of the most prolific and influential journalists in the Eastern section of the Church. His later activity should not be referred to at this place, but as to this we will quote the estimate put upon his general journalistic service to the Church by Dr. T. E. Schmauk, President of the General Council, in which body Pastor Brobst labored so helpfully: "For years he was the only regular source to which a large number of our Eastern Lutherans looked for instruction. In covering the ground historically, he ought to have a large place." *Der Jugend-Freund* still survives.

In 1848 Rev. W. A. Passavant of Pittsburgh founded *The Missionary*. It was issued as a monthly for eight years, when it was changed to a weekly and continued as a weekly until 1861 when it was united with *The Lutheran* (founded in Philadelphia 1856) under the joint editorship of Drs. Krauth and Passavant.

Of the spirit and influence of *The Missionary* Dr. Jacobs, p. 386, justly says: "The Pittsburg Synod (1845) carried on with great success and spirit numerous missions, and extended its missionary activity as far west as the Mississippi Valley. It acted upon the principle that wherever there were those uncared for the Synod had the right to enter, when the proper call came. It was especially active in Canada, and even as far south as Texas. The Synod was composed largely of young men, and its missionary operations were guided chiefly by the unwearied activity of Dr. W. A. Passavant, whose small journal *The Missionary* for a number of years enlisted and maintained great interest in these undertakings."

Much like the *Zeitung* of 1832 in its spirit and purpose was the unionistic *Kirchenfreund*, which appeared in 1848 under the inspiring editorship of Dr. Philip Schaff, and which has been justly called "the first German religious periodical of a higher order in this country."

His colleague in this enterprise was his boyhood friend William J. Mann, whom he had, only a few years before, induced to join him at Mercersburg. Our interest in this magazine is because of the connection with it from the beginning, and during

its last six years, 1854-1859, as its chief editor, of Dr. Mann, later the distinguished and influential Lutheran pastor, scholar, author and professor. As to the magazine itself, Dr. Schaff's son, in his very valuable biography of his father, very correctly says: "The *Kirchenfreund* was established as an undenominational organ to serve the common interests of the churches of German ancestry."⁸ We may also claim a large Lutheran element in Dr. Schaff. For he pronounced the Augsburg Confession "the most churchly, the most Catholic, the most conservative creed of Protestantism." And of his service to our Church in this country Dr. Jacobs has testified: "In the powerful reaction that came in the Lutheran Church in America, leading it back to its historic foundations, his influence must be regarded as a very important factor. There is not a Lutheran scholar in America, especially among those who use the English language, who does not owe to Dr. Schaff an inestimable debt."

In July, 1849, appeared at Gettysburg *The Evangelical Review*, edited by Rev. Prof. William M. Reynolds, assisted by Drs. J. G. Morris, Henry I. Schmidt, C. W. Schaeffer and E. Greenwald. This most valuable magazine has appeared quarterly ever since, under various editors; in 1870 being changed in name to "*The Quarterly Review of the Evangelical Lutheran Church.*" Of it Dr. Morris says: "It has maintained a high standard for excellence. This is the '*Luna inter minora sidera.*' It is the *oldest Lutheran Theological Magazine in America*, and the history of our Church in this country could hardly be written without reference to its files covering the past sixty-two years."

Dr. Jacobs in his *History* pays this high tribute to its abiding value and influence: "*The Evangelical Review* was the great repository of articles of permanent value, that render it almost as important for the American student of Lutheran theology to-day as when its numbers were issued. It was the chief link, of this period, between Lutheran theology and the Lutheran Church of America that used the English language."

In a true history of our journalistic origins, certainly, the occasion for founding what has become so venerable and influential a factor in our Church's life is worthy of our notice at this point. And, fortunately, we have the clear word of the master

8 *Life of Phillip Schaff*, pp. 156-157.

spirit who was its father. In a letter to Rev. Charles Porterfield Krauth of July 19, 1849, Professor Reynolds writes as follows: "Well, the *Review* is at last out. Need I tell you that, so far as I am concerned, like any work of genius, it does not adequately represent the idea of the artist? Still it will do for a beginning. * * * Thus far the reception has been flattering beyond my most sanguine expectations. The brethren here with one accord express their unqualified satisfaction. I take it as an omen for good that Dr. S. S. Schmucker has said nothing to me about it. I think that there is a "Noli me tangere" character about it that will inspire both him and Dr. Kurtz with a salutary respect. On the other hand, some of our plainest ministers, never suspected of that most terrible of heresies, "Old Lutheranism," have already bid me God-speed. I have for a long time written for the *Observer* only because I did not wish to lose my rights, and to indicate that there really was a feeling in the Church which the *Observer* did not represent, and also because I still "hoped against hope" that there might be a change for the better. But now I have lost all hope, and believe that the only thing left for us is to have a *new Church paper* that may circulate in these parts. There has for some time been a tendency in that direction and I have opposed it, but now I shall do so no longer. * * * I do not know whether you require any additional information as to the state of feeling among our intelligent church members in regard to the *Observer*, but here is one that surprised me last night as coming from Chambersburg, where Dr. Kurtz has enjoyed the highest popularity, and where "new measures" have been supposed to have attained their perfection. I know the writer, Dr. Lane, only by reputation. He thus expresses himself in subscribing for the *Review*: "I have long desired to see some able and dignified exponent of the doctrines of the Lutheran Church, and am much gratified to see you thus employed. The *Observer*, I am sorry to say, comes far, very far short of either ability or dignity. This "anxious bench" system has, in my humble opinion, done more to retard the progress of vital piety, and lower the dignity of the Lutheran Church, than anything that could have been contrived."

In the second number of the *Review* Dr. Krauth had one of his most brilliant contributions on "The Relation of Our Con-

fessions to the Reformation, and the Importance of Their Study, With an Outline of the Early History of the Augsburg Confession." This article, of which Dr. Reynolds said, when he received the manuscript, "It is the very thing for the times," as was to be expected, "brought down upon it the condemnation of Dr. Kurtz and his friends." This second number of the *Review*, in Dr. Kurtz's opinion, "killed it dead by its Old Lutheranism." The *Review* henceforth was to him "the most sectarian periodical he ever read." With special reference to Dr. Krauth's article, he raises the question: "How many such articles would it take to convert a soul?" and throws out the thrilling apostrophe: "Poor Charley; what a prostitution of talent!" On the other hand, Professor Reynolds maintained, in a letter of January 7, 1850, that "the man whose heart does not warm as he reads that article of yours, particularly the introductory part, has not a drop of Lutheran blood in him. The fact is, there is a large body of men in our Church who have no knowledge of her history, no sympathy with her doctrines, no idea of her true character, and whose whole conception of the Church is that of a kind of mongrel Methodist Presbyterianism, and of this party Drs. S. S. Schmucker and Kurtz are the coryphaei.

I am sure I speak but the common feelings of all true members of the Church when I most fervently thank you for that article. And this was, no doubt, the meaning of that hearty hug which Morris gave you when you last met."

Just one more illuminating quotation. It is from a letter to Dr. Krauth while Dr. Reynolds was in Columbus, Ohio, President of Capital University, and is dated Dec. 15, 1853, four years after the founding of the *Review*. He says: "You speak of the *Review*, and your contributions and efforts in its behalf show how deep an interest you take in its complete success. To me it is ever more and more evident, than it was even when I penned its first introductory article, that the great mission of the *Review* is to bring the Lutheran Church in this country to self-consciousness, and to present her properly both to her own children, and to strangers who use the language of this Western world, to which she has been transplanted."

Surely, nothing more is necessary to be said to indicate the high-minded devotion to the historic ideals of our Church which

THE
EVANGELICAL REVIEW.

EDITED BY WILLIAM M. REYNOLDS,
Professor in Pennsylvania College.

ASSISTED BY DR. J. G. MORRIS, PROF. H. I. SCHMIDT, REV. C.
W. SCHAEFFER, AND REV. E. GREENWALD.

"Es sei denn, dass ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren,
und hellen Gründen und Ursachen überwunden und überwältet werde, so kann und will
ich nichts widerrufen."—LUTHER.

VOL. I.

GETTYSBURG:
PRINTED BY H. C. NEINSTEDT.
1849-50.

FACSIMILE OF FIRST AND OLDEST LUTHERAN THEOLOGICAL JOURNAL IN
AMERICA, Published at Gettysburg, 1849-1912, Rev. W. M. Reynolds, D.D.,
Founder and First Editor.

constrained its founder to establish *The Evangelical Review* at Gettysburg in 1849!

Its editorial roll records the names of (Vol. VI) C. P. Krauth, D.D., Sr., (Vol. III) C. P. Krauth, D.D., and W. M. Reynolds, D.D., the founder of *The Review*, but now President of Capital University, Columbus, O., (Vol. IX) C. P. Krauth, D.D., W. M. Reynolds, D.D., and M. L. Stoever, (Vol. XIII) W. M. Reynolds, D.D., and M. L. Stoever, (Vol. XIV) M. L. Stoever. With this volume the name becomes "*The Evangelical Quarterly Review*," and Dr. Stoever continues as sole editor until his death, July 22, 1870, just after issuing the third number of Vol. XXI.

To the scholarly, noble founder and first editor of *The Review*, Rev. Prof. William M. Reynolds, D.D., the Rev. Prof. James A. Brown, D.D., a later editor, (1871) pays this most deserved tribute: "*The Evangelical Review* was originated and established by the Rev. W. M. Reynolds, then living at Gettysburg and Professor of Latin in Pennsylvania College.

To his enterprise, zeal and liberal views, it owes its first existence. To this work Professor Reynolds brought special qualifications. His large acquaintance with the history and men of our Church in this country, his extensive and varied scholarship, together with his classical attainments, rendered him peculiarly fitted for the undertaking. Along with himself, Prof. Reynolds associated several of the ripest scholars and ablest theologians of the Church. This, at once, secured for *The Review* a character, and the earlier volumes contain a variety and richness of material, that make them of great value, especially in reference to the history and doctrines of our Lutheran Church."

Dr. Reynolds' connection with the Review extended from 1849 to 1862, and that of Dr. Stoever, editorially, from 1857 to 1870. To these two men, more than to any others, is the Church indebted for this monumental literary and theological achievement.

Prof. J. W. Richard, D.D., a still later editor, (1898) pays this tribute to the particularly valuable services of Dr. Stoever during his incumbency: "In the entire twenty-one years of its existence the Review never changed its *position*. It always remained "Lutheran in the broadest and in the strictest sense of the term," (as promised by Professor Reynolds in his original prospectus in 1849. G.) Dr. Stoever sought especially to

bring together in its pages the most diverse views and tendencies and to make it a *concilium oecumenicum* for the discussion of subjects of general and special interest to Lutherans. He also caused it to be enriched by the contributions of scholarly gentlemen without the pale of the Lutheran Church. Dr. Stoever's greatest service to the Church through *The Review*, was the preparation and publication in it of eighty reminiscences of deceased Lutheran clergymen, in consequence of which he has been called "The Lutheran Plutarch of America" (Morris. G.) These sketches were written with tenderness, sympathy, impartiality and dignity. They record much Lutheran history, which otherwise would have been ignored and forgotten."

Dr. Charles W. Schaeffer has also written of Dr. Stoever's services, through his connection with *The Review*, thus: "He was connected with "*The Evangelical Quarterly Review*" from its beginning in 1849, and was its sole editor from 1857 to the time of his death. He had an article in every number (Dr. Morris says: "Except two issues." G.) and the Church will ever remember with gratitude his faithful record of the lives of the good men, who, after an earnest ministry, entered into their rest, and whose names and memories have been rescued from oblivion by his industrious and ready pen. He has been called and deservedly, "The Plutarch of the Lutheran Church"; for in the variety of his subjects, in the patience of his investigations, in the heartiness of his work, and in the artistic harmony of his details, he seems to have followed, though it may be involuntarily, the high example of that illustrious father of biography."

Succeeding *The Evangelical Quarterly Review*, the first issue of *The Quarterly Review of the Evangelical Lutheran Church* appeared in January, 1871, as a "New Series." It is now in its forty-second year, but into its history the scope of our paper does not permit us to go.

We will conclude without entering upon the second half of the past century, the more recent history of whose journalistic products can be more easily traced, and may be treated in a later paper.

In closing, allow the writer to offer some observations on the whole field covered, viz:—from the beginning (1812) to 1850:

1st. The first journalistic attempts were Synodical and official, viz: Pennsylvania Synod, 1812; Maryland and Virginia

Synod, 1826; Western Conference of New York, 1827, and West Pennsylvania Synod, 1829.

2nd. The roll of pioneers and heroes in this early warfare with the devil, through the medium of printer's ink, would exalt the following honored names in our history: Helmuth, Schmidt, Schaeffer, Krauth, Sr., Lintner, Herbst, Hazelius, Schmucker, Jr., Morris, B. Kurtz, Schmucker, Sr., Eichelberger, Smith, Greenwald, Walther, Passavant, Brobst, Mann, Reynolds and Stoever. Helmuth, the editor of 1812, was theological preceptor to Schaeffer. And, similarly, Schaeffer, the editor of 1826, was the preceptor of Greenwald, the editor of 1842.

3rd. The chief bane of all the unsuccessful periodical enterprises of our early days was *the delinquent subscriber!* Moral: Enforce the *Cash-in-Advance Rule* and our Church's periodical literature will flourish abundantly.

York, Pa.

ARTICLE II.

THE PRACTICE OF WRITING.¹

BY ELSIE SINGMASTER.

I have tried to gather together into a short paper the principles which I have found indispensable in writing. I do not wish to pose presumptuously as a master of diction, nor to repeat what learned men have written about the philosophy of style, nor to attempt a literary analysis of any composition; I wish to give you the rules taught me in several University courses in the technique of writing. The men who planned those courses believed that any ordinarily intelligent student may learn to express himself clearly, that the sometimes sincere but oftener lazy excuse of the student that he "cannot write and never could" is mistaken. These sanguine gentlemen have been reminded that the great masters of writing knew no theme courses; they have answered that their aim is not to create genius, but to teach young men and women to speak correctly, to narrate well the incidents of daily life, to write intelligible letters, to describe accurately the tools of their trade. Happy that young man, who, in the discipline of a well-directed college composition course has been given reason to hope that eventually, after infinite pains, he may learn to write well; equally fortunate he who has realized that his literary ability is limited to the needs of every day life.

It is a great pleasure to talk about the business of writing to a group of students who have the desire to write well and who are to have the time and opportunity to fulfill that desire. You are not a class of Freshmen, dragged unwillingly into a theme course in which you have not learned to see any good; you are not a class of electrical engineers, whose presence in English 1 has been decreed by a university which is determined that you shall at least learn to describe a piston rod or a double-acting cylinder before you leave her gates; you are theological students, desirous of making clear and plain to others, through writing

* A paper read before the students of the Theological Seminary at Gettysburg.

and speaking, what you hold to be the most important message in the world. Having learned to be clear, forceful and elegant, you wish also to strengthen your message with all your knowledge and experience and to dignify it with all the skill and taste at your command.

Ian Maclaren describes in one of his stories the sermon which won for the Reverend Mr. Saunderson election to the parish of Kilbogie.

"It was a happy beginning," he says, "to draw a parallel between the locusts of Joel and the mice of Kilbogie, and gave the preacher an opportunity of describing the appearance, habits and destruction of the locusts, which he did solely from Holy Scripture, translating various passages afresh and combining lights with marvellous ingenuity. This brief preface of half an hour . . . led up to a thorough examination of physical judgments, during which both Bible and Church history were laid under liberal contribution. . . . It goes without saying that he was immediately beyond the reach of the ordinary people on the second head (the doctrine of visitations,) and even veterans in theology panted after him in vain, so that one of the elders, nodding assent to an exposure of the Manichaeian heresy, suddenly blushed as one who has played the hypocrite. Some professed to have noticed a doctrine that had not been touched upon, but they never could give it a name, and it excited just admiration that a preacher, starting from a plague of mice, should have made a way by strictly scientific methods into the secret places of theology." There followed "the application of all that had gone before to the life of Kilbogie, and the preacher proceeded to convict the parish under each of the ten commandments—with the plague of mice ever in reserve to silence excuses—till the delighted congregation could have risen in a body and taken Saunderson by the hand for his fearlessness and faithfulness."

Now, I do not believe that any congregation to which you will ever preach will be delighted with you if you lead them from the locusts of Joel to the ten commandments by such a path as this. You are much more likely to win their approbation if you choose as your model such a sermon as the one which I have asked you to read and which I shall use as an illustration, the Easter Sermon of Phillips Brooks. In this selection I do not wish to usurp

the office of the Professor of Homiletics; I wish merely to use as illustration that form of literature in which you are most deeply interested.

Besides small collections of examples of Exposition, Description and Narration, the only text book used in the theme courses to which I am indebted, was Mr. Barrett Wendell's *English Composition*, which book I urge you to buy and to study. I shall be glad to have you discover there many of the things I shall have to say. Mr. Wooley, in the preface to his useful *Handbook of Composition*, says of Homer:

"What he thought he might require,
He went and took."

I also "went and took."

I am sorry that I must be didactic. I cannot preface each direction by the statement that you are probably well aware of what I am going to say. There are no new rules for writing, and students who have come through preparatory school and college into a higher school must have heard many times all that exist. Since I have heard few of your compositions, I am not certain that you need even a review.

Whether you speak extemporaneously or read from manuscript, you will need to cultivate a good written style, with a foundation of careful thought and good paragraph and sentence structure. I imagine that most of the great modern preachers, Brooks, Spurgeon, Beecher, Stork, spoke without manuscript. Analyze their sermons, however, as we have them now from stenographic reports and you will find therein all the elements of good writing. I do not believe that the art of speaking well can be attained otherwise than by the way of careful writing.

Your sermons, like those of Beecher and Brooks, may be considered worthy of a stenographic report; in that case you must prepare them for close scrutiny. The appeal of your voice and your personality and the sympathetic atmosphere of churchly surroundings will then be absent, your words will be judged by those who object to the squinting construction and to disregard of the great law of balance. You may safely declare to a drowsy congregation that "Travelling rapidly down Broad Street appears the City Hall"; you cannot safely spread that remarkable

statement before them in writing. The reader will not condone the split infinitive, nor will he fail to notice the statement of the fervent orator that "the wheels of the government are trammelled by sharks which beset the public prosperity like locusts."

The first great rule to obey in learning to write is to write constantly. All of us have to learn to write as we have to learn to walk, to read, to sing. We may be born with good voices, but we do not have the ability to use them correctly. A child brought up in the house of a master of singing, hearing only perfect tone production, would be saved much of the drudgery of practice. In the same way, a child, hearing only correct speech, reading only classic literature, would learn unconsciously what many have to struggle over for years. But both children would have to learn to use their perfect tools.

All great writers have trained themselves to write, have given themselves, day after day, year after year, actual theme courses. They have studied the masters of style, they have thought out carefully their own outlines, they have molded their paragraphs and sentences until the paragraphs and sentences possessed, —whatever may have been the names their creators gave these qualities—Unity, Mass and Coherence, they have been exquisite in their use of words.

Most of us, alas! are not brought up to hear and read only perfect English. We hear, on the other hand, a great deal that is poor and imperfect. When we come to write, our unconscious imitation of incorrectness must cease, we must consciously and speedily train ourselves out of it.

My advice to you is that you write *daily*. By this I mean that you give a stated time each day to the technique of writing, to its principles and rules, to the actual form, rather than the content of your sermons. A recent lecturer urged you to devote all the morning hours to study. I am sure that in that time he would be willing to include a half hour or an hour of devotion to the actual business of writing. Take then your next Sunday's sermon, or your last Sunday's sermon as a subject, so as to connect your study as closely as possible with your week's work. You will find in connection with your sermon many interesting and improving exercises. Is the outline of it clear, can it be put into one sentence, does it compare favorably with the clear, simple plan of a sermon like the Easter

sermon? Have you given sufficient space and prominence to important divisions of your thought, have you made lesser divisions subordinate? You will find this task ample for one day.

On another day, read aloud to yourself a few paragraphs of great prose, of Newman, of De Quincey, of Macaulay, then a few paragraphs of your own composition and note the differences or resemblances in sound. Are your sentences varied, have you avoided the succession of like sounds, is the effect pleasant, smooth?

Consider at another time your introduction and your conclusion. Phillips Brooks opens his sermon by saying, "There is only one subject for to-day," have you opened yours as well, with words carefully calculated to attract at once the attention of your congregation? Have you risen to a climax which repeats the message of your sermon in a form which your hearers will remember if they forget everything else you have said?

"He is alive!" cries Phillips Brooks, in conclusion. "Do you believe it? What are you dreary for, O mourner? What are you hesitating for, O worker? What are you fearing death for, O man? Oh, if we could only lift up our heads and live with him; live new lives, high lives, lives of hope and love and holiness, to which death should be nothing but the breaking away of the last cloud, and the letting of life out to its completion.

"May God give us some such blessing for our Easter Day."

Above all, have you said what you have to say as simply as possible, as accurately as possible, as briefly as possible, and then—oh, rare accomplishment!—have you stopped short?

This is not work for a week, not even for a single year. As you go on, planning for each day some short exercise such as these, others will suggest themselves, you will begin to take pleasure in the task, you will look forward eagerly to the half hour or hour which you give to it, and better still, you will realize that the clearness of expression which you have been accomplishing by conscious effort, is becoming an actual, unconscious quality of your style.

In your writing, you will have to deal with four elements; whole compositions, paragraphs, sentences and words. The first two, whole compositions and paragraphs are to be considered and planned before you write, the last two, sentences and

words should receive your most careful attention in revision. Your whole compositions, paragraphs and sentences should each possess the qualities of Unity, Mass and Coherence. Each should deal with one subject, each should be well arranged, each should exhibit clearly the relation of its parts.

You will remember from your elementary composition courses that if your production possesses unity, you are able to put into a single or "topic" sentence the sum of what you have to say. You have discovered that the central thought of Phillips Brooks's sermon might be stated in some such words as these.

"Because Christ is alive forevermore and has the keys of death and hell, you are free, your lives are ennobled, you are assured of resurrection and reunion with your dead."

The actual text of Phillips Brooks's sermon is this:

"Fear not; I am the first and the last: I am He that liveth and was dead; and behold I am alive forevermore, Amen; and have the keys of death and hell."

A production which possesses unity has always a strong, visible framework. You have observed in your reading of this sermon how Phillips Brooks makes the various clauses of this text serve for the first half of his outline. In his first paragraph he states his subject, in the second the location of his text and its infinite importance to the disciples. The third paragraph expounds the clause, "I am He that liveth," the fourth the same clause with the added thought, "I am He that liveth and was dead," the fifth and sixth, "I am alive forevermore," the seventh, the final clause, "I have the keys of death and hell."

Many tests will make a complete topic sentence for you, many will present, with equal thoroughness an entire framework for your discourse, a skeleton upon which to build the flesh and blood of your application. Your Bible-trained minds must suggest many outlines made to your hand. "Let no man despise thy youth," says Saint Paul, "but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." We have joined together for us the girdle of truth, the breastplate of righteousness, the shoes of peace, the shield of faith, the helmet of salvation, the sword of the spirit; we have the six blessings of our benediction, "The Lord bless thee and keep thee; The Lord make his face shine upon thee and be

gracious unto thee; The Lord lift up his countenance upon thee and give thee peace."

You have discovered that the latter half of Phillips Brooks's sermon, the outline of which is of his own making, is as clear as the first. He has explained the meaning of his text, that Christ who was dead, now liveth forever and has the keys of death and hell; he now applies that marvellous conclusion to our daily life. This knowledge must make us free,—that is the subject of Paragraph 10, with a further exposition in Paragraph 11. This knowledge ennobles infinitely our duty, that is the subject of Paragraph 12. This knowledge assures us of reunion with our friends, that is the subject of Paragraph 13, which is, except for the actual conclusion the last.

What could be simpler, more easy to follow? Yet such simplicity is not inborn. Phillips Brooks had learned to sift his thought, to reject ruthlessly all that did not apply directly to his purpose, to give his composition unity. He may have written his outline on a single sheet of paper. He may have written each division on a card and arranged them as seemed best to him. It is more probable that at this period of his ministry he needed to do neither, that he had outgrown the necessity for mechanical devices which we beginners cannot safely do without. Somehow, he has managed to say a few simple, direct, impressive things about one subject.

I should like to repeat that Phillips Brooks says a few impressive things about one subject. It has seemed to me as I have read various examples of the successful modern sermon that it is very much like the short story. "For here at least (in the short story,)" says Thomas Wentworth Higginson, "we have the conditions of perfect art; there is no subdivision of interest; the author can strike directly in; without preface, can move with a determined step toward a conclusion and can—O highest privilege!—stop when he is done." Is it not true of the writers of sermons that they should strike directly in, should move with a determined step toward a conclusion, and should stop when they are done? A past generation and that a Scottish generation may have travelled from the mice of Kilbogie to the ten commandments through the Manichæan and worse heresies until, as Dr. Maclaran relates, the elder had had two fifty-minute naps and various supplementary dozes, and the maternal

supply of peppermints had given out entirely; but a modern audience will endure neither the length nor the elaboration of such a sermon.

Phillips Brooks's thought is not only clear, it is well arranged; it possesses not only Unity but Mass. He catches the attention of his hearers at once, he rises finally to his most appealing thought. Our greatest joy in the resurrection of Jesus Christ does not come from an added sense of freedom or from an exaltation of duty, it springs from the conviction that we shall be reunited with our friends. He places his important subjects in important places, the beginning and the end of his discourse. He announces that there is but one subject for Easter Day, the Resurrection of Christ, he concludes by promising that at that day our dead shall come forth.

It seems pedantic to apply to a composition so powerful and so tender the technical terms of Rhetoric, but having called your attention to its Unity and Mass, I must call your attention to its Coherence, the principle that the relation of each part of a composition to its neighbors shall be unmistakeable, a subject which needs only a word in passing. When you have thought out your plan carefully, you will not find it difficult to step from conclusion to conclusion so that your going is apparent. To the preacher such connectives as first, secondly, thirdly, are always allowed. There are many other less abrupt transitional words which you will use. "See, what Christ says of himself, then," is the end of one paragraph; "But this is not all," is the beginning of another. "And yet we have not finished all our Lord's description" is the opening of a third; "And so, again" of a fourth.

Do not be afraid to repeat what you have said, before you begin upon a new thought; and summarize frequently. In spoken discourse there is no possibility of going back and glancing over earlier paragraphs.

I have said that in your building of whole compositions you will have to deal with three principles, Unity, Mass and Coherence. These principles apply equally to your paragraphs. You must construct them so that each may be expressed in a single sentence. The topic sentence of Phillips Brooks's third paragraph is "I am He that liveth," the paragraph possesses Unity. You must place the important sentences in the most important

places, the beginning and the end, where they most readily catch the eye. Phillips Brooks's begins his sixth paragraph by saying, "And now think what this great self-description of the Savior means and what it is to us," he ends it with three important sentences. "The devils of discontent, despair, selfishness, sensuality, how they are scattered before that voice, really heard, of the risen and everlasting Christ. He stands before the door of the tomb and speaks, and those dark forms that have enchained their souls and fettered the activities of men fall on their faces, like the Roman soldiers, who in the gray dawn of the morning saw Him come forth from the tomb of the Arimathean. . . . Would God I could make you hear that voice on this Easter morning!" This paragraph possesses Mass.

You must relate your sentences each to each as you relate your paragraphs. This is attained by more subtle connectives than in whole compositions, by personal pronouns or relative pronouns, for instance, or by similarity in sentence form. The second of these last sentences which I have quoted begins with a personal pronoun "he" which refers to the subject of the previous sentence. It contains also the word "those," another allusion to the preceding sentence.

I do not believe that you need to be reminded to vary the length of your paragraphs. You will naturally wish to say a great deal about some subdivisions of your subject, and little about others.

It is only in the matter of sentence structure that I have despaired of giving you in so short a paper any information, even reviewed information, of value. It is not that there are no rules to help you, there are a few simple, easily-learned general rules and many specific ones, but that the transgressions are so many and so ingeniously varied. You will find in Mr. Wendell's book the general rules, you will find there one which makes even the use of *shall* and *will* a simple thing; you will find in Mr. Woolley's book, between pages 12 and 58 all the specific rules which you will need. I urge you to consult them both.

Mr. Wendell gives a simple definition of a sentence. "A sentence is a series of words so combined as to make complete sense." He does not mean every sentence which conveys an impression, every sentence which is intelligible to its hearer. "We was there" is perfectly intelligible, none of you would fail to un-

derstand it. But "we" is a plural subject, "was" is a singular verb, the two cannot be combined to make good sense. We hear every day the statement, "I says." But "I" is a pronoun in the first person, "says" a verb in the third, they cannot be used together. We sin against this rule when we say "he don't" for "he doesn't." The words "he do not" convey no sensible impression; neither does their combination "He don't." We are prone to follow words like "each," "everyone," "none," with plural verbs. "None" means "not one," "everyone" means "every one," certainly there is no more absolutely singular object than "one." The two verbs "do" and "see" have, like poor Shylock, all their parts, there is the past, "did," and the past "saw," why are we called upon so often and so sadly to remember the man who said that he "had made but one mistake in his life and the minute he done it he seen it"?

These are mistakes of speech rather than of writing, but it is certain that he who has no regard for his speech will have great difficulty in acquiring a good written style.

Sentences, like paragraphs, should vary in length. They may be varied also in another way, they may be periodic or loose. "In a period the sense is suspended until the end. Sentences in which this is not the case are termed loose." Since you are writing sermons for all classes of people, and since your sermons are to be heard rather than read, I should advise you to give your style compactness by using short, periodic sentences, rather than long, loose sentences.

Here too apply our old friends—Unity, Mass and Coherence. You may think that a sentence is too short a composition to lack unity. Let me read you one from a letter published recently in a city newspaper.

"Now, I must confess that all of the many of these lectures of travels in the interior of South America as well as the writing up of some of the most ridiculous railroad projects, one of which I read in your paper about a railroad in Parana, which, by the way, will never be built or even started within the next 50 years, this account seems to me to be so absurd and misleading that the management of the University of Pennsylvania Museums should be asked to be more careful in the selection of the so-called explorers with an experience of six months or perhaps a year of life down there, most of which time is spent in the unhealthy

little towns along the river fronts, among so-called civilized people, but who are, in fact, very much below the standard of the Indians physically and morally, making fool trips through jungles, such as no Indian would care to make unless compelled to do so by dire necessity, and as a rule getting swamp fever, as the sun never reaches the ground in these jungles and men's clothing is soaked with dampness from the time they enter until they leave them."

There is small danger that any of you will fall into such an abyss of disjunction as this, but there is danger that you may shift your subject, or may pile up too many predicates. Try to make your sentences periodic; there is no surer way of giving them unity.

Just as in whole compositions and paragraphs you place your important thoughts at the end and at the beginning, so should you do in sentences. Mr. Wendell gives us an example of this principle, the sentence "End with words that deserve distinction," in which the important words "end" and "distinction" are placed, the one at the beginning, the other at the end. The sentence is well massed.

Like whole compositions and paragraphs, sentences should be coherent. Mr. Wendell gives three general rules, for sentence coherence; first, put together words that belong together; second, make phrases similar in matter, similar in form; third, use connectives when necessary. Once more I urge you to consult Mr. Wendell and Mr. Wooley upon these matters.

I have asked you to consider whole compositions, paragraphs and sentences. We come now to words, the most delicate, the most immediate material of your craft. Confucius said that "a blemish may be taken out of a diamond by polishing; but if your words have the least blemish, there is no way to efface it."

Use simple words, and use them accurately. Avoid all suspicion of pedantry, not only for the sake of the immediate effect of what you have to say, but for the sake of its permanence. The scholar often scoffs at the taste of the unlearned, he considers it utterly negligible, he has frequently to be reminded that the greatest of living literature was directed to the unlearned, the plays of Shakespeare to the rough audience of a London theater, the speeches of Abraham Lincoln to great crowds of simple people, such as you will have in your congregations. Let no word of

what you have to say escape them because it is the word only of a pedant or a bookworm.

I wish, by no means, to prohibit long words. You will need to use them, you will find for many abstract thoughts no short Anglo Saxon words, there will come a time when your mood will demand a stately phrase, when you will remember a line of Milton, a fragment of Johnson, when you will say that your thought sounds like that to you, when you will wish to give it that stateliness in the ears of others. Then let its very contrast with your practical speech of every day give it added effect.

My second charge is, "Use words accurately." Do not use "credible" for "creditable," "affect" for "effect," "aggravate" for "vex" or "annoy," "let" for "leave." "can" for "may," "deprecate" for "depreciate." Find the word which will fit your thought exactly, be satisfied with no other. Often it seems to linger in the back of your mind, or on the tip of your tongue. You may know a word very much like it, you may know its antonym. Then use your thesaurus—Roget's has helped out several generations of writers—and your discomfort will end. You will find many lists of words incorrectly used—there is one in the back of Wooley's book—go over them with humility of spirit, discuss them together. Use your dictionary constantly. The dictionary of these days is not simply a list of words in reputable use, it is a list of all words, good and bad. But it is also a Bradstreet, giving the standing of words in the world of speech. "Aint," for instance you will discover, even in an abridged dictionary, is an "illiterate colloquialism," banish it into outer darkness.

While you are helping yourself out with the dictionary and thesaurus, strengthen your vocabularies. Learn all the words you can, and learn exactly what they mean. A cultivated man may confess that he has failed to understand the thought of another—for the involved construction of a careless writer knows no glossary—but let him not acknowledge that he has failed to understand a word for a longer time than it takes to travel to the nearest dictionary. In this search your Latin and Greek will help you greatly; fortunate are you to have their aid.

Remember also to select words that are in good use, that is, use which is reputable, national, present. The word "cinch," for "sinecure," is in national and present use, but you would

not think of inserting it in a production which you expected cultivated persons to read. The word "bulkhead" for an outside cellar door is in present and reputable use in New England, but you would not expect it to be understood in Pennsylvania. The word "slow" used as an adverb may have been a few hundred years ago reputable and national, but it is not now. Therefore, when you erect warnings to careless drivers, do not say "Danger; run slow," even if your board has to be three inches longer. In the same way, modern English knows no such word as "heighth." It is the "Breadth and Length and depth and height" of which the apostle speaks. Similarly, it has been many years since it was proper for a speaker or writer to allude to himself as "we."

He who determines to write and speak well will avoid slang as he avoids profanity. There are certain picturesque expressions, the invention of the commercial traveller or the college boy, which have no place in religious addresses, and which it is safest not to use at all. I once heard a preacher urge his hearers solemnly to "get right with God." Brooks, Spurgeon, Beecher were all popular preachers, you may search their sermons in vain for such inelegancies as that. Yet they held and thrilled great masses of common people. You are not preaching for to-day, you are preaching for all time, if you fit to a high thought a worthy expression, your words cannot die.

Words are living things, they bear within them history, ethics, poetry. Says Archbishop Trench, "He who first spoke of a delapidated fortune, what an image must have risen before his mind's eye of some falling house or palace, stone detaching itself from stone, till all had gradually sunk into desolation and ruin." The poet Keats, when he first read Chapman's Homer, felt like "some watcher of the skies when a new planet swims into his ken." Could his thoughts have been more crowded, his surmises more thrilling than his who first realized that for the familiar objects of every day, for the members of families, for the Godhead, the great Indian, Greek, Latin and Teutonic races have the same words? How his soul must have joined itself in kinship to those who had been aliens and strangers! Must he not have remembered suddenly and with awe that garden planted Eastward in Eden which science had declared a myth?

Let us look at words with curiosity, let us regard them with respect and affection. Let us be thankful that we have so many words for tender, beautiful things. There are nations which have no word for thanks, there are nations which distinguish a dozen different varieties of murder, but which have no word for home. Let us keep our English pure, let us use it exactly, let us not wander too far from its historical spelling. We owe it this service.

I am through now with rules. Let me assure you for your comfort that it is my conviction that if you obey those which I have recommended, you will need no more if you fill the world with books. But I must give you one more charge. You will remember to write daily, to try with your whole souls to be plain and clear. Remember also to read. For the sake of your own pleasure and information, for the sake of your written style, read all the good literature for which you can possibly find time.

Read poetry, there you will see words used exactly, preciously. Practise the writing of it; if you know German, put short poems of Heine and Uhland into English. Read it aloud for the very sound of it; the swing of blank verse is not far removed from the swing of great prose. Shelley's *Ode to Sorrow* begins thus:

"I saw Osirian Egypt kneel adown
Before the vine-wreath crown
I saw parch'd Abyssinia rouse and sing
To the silver cymbals ring."

Tennyson's *Oenone* begins,

"There is a vale in Ida, lovelier than all the valleys of Ionian hills."

Fill your ears with such music; it cannot fail to have an effect upon your speech.

Read poetry also for knowledge. You will feel the necessity occasionally of beautifying your thought with the more delicate expression of the poet. Read, therefore, and mark with your pencil, your Shakespeare and Milton, your Tennyson, your Wordsworth, so that their words may be ready to your hand. Let no man ever hear from you that "right is forever on the scaffold," or that "lives of great men all remind us," or that

"the saddest words of tongue or pen are these sad words it might have been." Seek pastures new, there are hundreds of them.

Read history, acquaint yourself with the wonderful story of the making of nations, learn the history of your own country as written by our own historians, Parkman and Prescott. Read the great essayists, especially those who write simply and clearly, Irving, Lamb, Stevenson, whose craft is closely connected with yours.

Read also novels, the novels I mean, of the wholesome, sane, Christian masters of novel writing, George Eliot, Dickens, Thackeray, Hugo, and our own pride Hawthorne. Here you will find the histories of men, here you will learn to love mankind with a deeper love. Read of the titanic struggles of Jean val Jean, read of the punishment of Arthur Dimmesdale, read of the blessed healing of Silas Marner. You are not old enough to have watched histories such as these, you have not had time to think them out for yourselves. The ministry of many of you has begun already. You need an illustration of the healing power of love, there is Silas Marner with the little foundling who saved his reason and his soul. You need a story of a punishment visited upon a sinful man; you have Judge Pyncheon in the *House of Seven Gables*, determined upon further persecution of his cousin whom he had ruined. "You shall not enter!" cried poor Clifford's sister, Hephzibah. "God will not let you!" And God does not. You remember how all the afternoon, all the night through, while Clifford and Hephzibah are fleeing through the streets, Judge Pyncheon sits motionless, visited by the stroke of God.

I urge you to waste no time upon any books but the best. There are hundreds of good books which you cannot read, but you can read enough to fill your minds with a rich store.

In conclusion, I wish to congratulate you upon the great advantage which you have over other men in your search for good style. You are not engineers learning to write, you are not clerks in counting houses as was Lamb, or sitters in the seat of custom as was Hawthorne, your days filled with details of business infinitely removed from writing. Your profession is the most distinguished, the most cultivated in the world. Your business deals with the Bible, that great example of the literary art, studied and dreamed into perfection by the greatest minds

of many generations. Every moment which you give to its study should have its effect upon your style. Do you seek a model sermon? You have there an outline of the most wonderful sermon ever preached to mankind? Do you wish to know how to tell a story well? What a multitude of perfect examples must occur to you, Ruth, Esther, Gideon, the parables, and that most tender, most marvellous story of all, "and it came to pass in those days that there went out from Caesar Augustus a decree that all the world should be taxed." Do you seek for admonitory language to take the place of the language of the shop or street? "Therefore now amend your ways and your doings, and obey the voice of the Lord," cried Jeremiah. Do you need a reminder that the great literature of the world is simple and clear? "All ye that labor and are heavy laden, Come unto me and I will give you rest." "Now when he came nigh unto the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow."

Would you learn to embellish your language with figures of speech? You will find a thousand examples.

"When they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets;

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."

Or, "I am the rose of Sharon, and the lilly of the valleys."

Or, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords."

Do you wish to make your language terse, vivid? Says the preacher of death, "There is no discharge in that war." Says Solomon of the strange woman, "Her feet go down to death." Says Jeremiah of those who are accustomed to do evil, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good."

Do you seek for music upon which to mould your own speech to smoothness? I have opened the Bible at hazard, I have taken from opposite pages the first verses upon which my eyes fell.

"Keep me as the apple of the eye, hide me under the shadow of thy wings."

"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies."

"The heavens declare the glory of God, and the firmament sheweth his handiwork."

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

"The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes."

"More to be desired are they than gold, yea, than much fine gold; sweeter also than honey or the honey comb."

"Let the words of thy mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Incorporate the expressions of the Bible into your own speech, it is a borrowing for which you have great precedent; a borrowing which will be looked upon with approval, a borrowing which will warm the hearts of your pious hearers, and which will convince others that with the book of your life's devotion you, like other thinking men, can find no fault.

Gettysburg, Pa.

ARTICLE III.

FROM DUTY TO BEAUTY.

BY PROFESSOR W. H. WYNN, PH.D., D.D.

In every community we find cultured men and women, who retain their early susceptibility for the poets and for art. They have made beauty a usable element in their lives, and are resolved that it shall not fade away from their maturer sky.

But it is hard work, this thing of beating up against the commonplace. Cares come on, and we get wrapped up and tangled in the perplexities and casualties of life. We grow weary, and breathe heavily in the race. There is ennui on the one side, and confusion on the other—heat and dust in the air, or, otherwise, the chill rigors of the invincible cold. There is no music in the harsh sounds that must be dinning in our ears all day long, and, now, in an age of tyrannizing industry, through the troubled hours of the night.

And then, alas! we are losing sight of the woods and the fields. Of uninvaded nature, there is hardly a league of it left. Despite Ruskin, the smoke of the engine has blotted out the landscape, and its iron thoroughfares have cut down the hills. When beauty would make amends, by staking out parks on the fringes of our municipalities, these also must be violated, even if, in pulling up the shrubbery, like Aeneas at the grave of Polydorus, they should bleed at the roots.

Coming nearer home, the cuisine and nursery cannot abate their claim. The man who has his mind weighed down and troubled with the risks and responsibilities of his business interests and his name, and must watch the subtle enemies that are prowling around the inner citadel and stronghold of his soul, why—he has not a moment left for music and the moon. There is for him only the unpitying round of ruthless routine—grim commonplace with hurdles and the whip. Moreover, as the years come on, there are physiological changes that harden up the tissues of the mind. The blood beats with less buoyancy in the shrinking veins. The flush of youth will fade from the cheek, and the sky will want back its patch of azure from the waning

eye. And so on and on. Is it not inevitable, as against all these crowding disabilities, that beauty should take down her banners, and march remorsefully away?

Well, no, we refuse to be settled into a temper of that kind. In our darkest musing we should recall Coleridge, that rich and rare genius, who fell but little short of being beauty's high priest and choregus in one. He held that it was possible to retain youth's delicate sensitivity as to beauty, through all the years. With some care and a simpler regime of every-day tally, the son of Helios might drive his father's chariot all over the heavens, and celebrate his achievement in the gorgeous pageantry of the sunset sky.

He reasoned in this way. Wonder is at the heart of all beauty—the emotion of the soul, that looks out upon nature with the feeling, that here we cannot do other than stop and adore. Wonder! Wonder! That, at least, is everywhere the sapphire pavement, on which the devotee of beauty traces his way to its otherwise inaccessible shrines. A school of poetry, which for some unaccountable reason but yesterday shut up its doors, and went into bankruptcy—but yesterday, the last coruscating representative of that school fluttered out in obscurity, and now the long aisles of that temple are deserted and dark—that school must have had Coleridge's apothegm for shibboleth, for it was avowedly on the harpsichord of wonder that all its great masterpieces were set in tune.

But wherefore should they fail? Well, they should have known, that it is a law in psychology, that all emotion is paroxysmal in its way, and wonder, their bruited secret, was no exception from the rule. It, like the rest, would have its seasons of intense ardor and glow, and then die down in exhaustion, to what might seem to the unwary, the vacuity of a dream. But if art is to exist at all, this volatile essence of it, must be somewhat and somehow under our control. We must be able to call back this coy sprite, from its hiding-place among the hills.

Victor Cousin, in that work of his entitled "*The Good, the Beautiful, and the True*,"—a work that, with those who know it well, will never grow old—has this way of making our subject plain. 'You look upon the sea for the first time; your rapture carries you away; you have the poet's ecstasy which loses itself in an access of unutterable joy. Turning away, for a time, then

looking back again, you find that your wonder has somewhat abated in intensity; another time with still further decline; until you have settled at last into the sailor's apathy for one of the sublimest objects that nature has to show. What is to be done? Is beauty an illusion, and must we surrender, wholesale, to the tyranny of the commonplace? No, no, no—this is what we may do, we may catch the first flashes of wonder on the sensitive plate of our creative imagination, and then proceed to reproduce it, in some form of art, which will put it on companionable terms with us, at all hours of the day.

The poet, the painter, the sculptor, the musician—herein they find their imperishable title to the lofty uses to which they devote their lives—the business of keeping back beauty from being banished from the world. For all around us we find the minions of the commonplace; people who seem to believe that the appetites are our highest human investment, and that we are in for drudgery whether we will or no. Art! Away with it, or, at best, let it be but the fiddler's accompaniment to the dizzy dance! The poets! We have heard of them in our youth, but always from the lips of sickly sentimentalists, shiftless dreamers, who, could not make their way in the world. The practical man! We have use for him, in this great age of the dynamo and the iron rail—the man with an imperious will, cold reticence, a heart of adamant, and a leer on his face for everything that will not savor of money, or of the place and opportunity in which it may be made. The practical man, as thus understood, is secretly, and often avowedly, the ideal man among a large circle of business men, whose opinions on other matters we should be bound to respect.

Well, well, we are absolutely sure that there is another kind of practical man; a man of the highest style of business ability; a master in finance; an organizer; a captain of industry; but who never loses the traces of his early training in the finer susceptibilities of thought and life. He recalls having once learned, over what a wide realm of nature and human nature beauty holds sway; and he has an abiding reverence for all art, and for the literary art especially, as making beauty accessible to him, in times when the horizon of his life would be otherwise darkened with clouds.

Of course it is necessary to discriminate, here, on the thresh-

old of our discussion—we would be the eulogists of beauty only as newly defined. A great master in this line of thinking, has this concerning it: "Beauty is the eye's heritage of truth. Where beauty is, and so long as it is, there cannot enter into the mind the thought, that the being that lies in and behind beauty, hides an end or consequence foreign to the being of him whose eyes are the ministers of beauty."—That is, beauty witnesses to the eternal kinship of man and God. If this is true, and not the mere dilettante speculation of a dreamer of dreams, we shall have to revise our notions of it, and take it up as a systematized discipline for our daily lives.

Or, we may go on with Keats, and define beauty as an imperishable joy, and that will assure us, that we are not merely hovering on the surface of things.

"A thing of beauty is a joy forever"—how often we quote that famous opening line of Keats' "*Endymion*," making it stale by repetition, and yet fail to get its full meaning as it dwelt in the poet's mind! To catch that, we should read sympathetically the thirty or more lines following it, making up what we should call the prologue to the story he has to tell. The philosophy of beauty is there, transmuted into music, with such mellifluous flow of glowing prosody as only Keats could use.

Let us read on. After having defined beauty as "a joy forever," the poet must sing that great idea into emphasis, in the lines following:

"Its loveliness increases, it will never
Pass into nothingness"—

Another way of saying, with the philosophers, that beauty is an end in itself, as, indeed, everything constant and imperishable in this world must be.

Beauty was never more adequately defined. If the cruel criticism of *Endymion*, as "a weedy wilderness of sonorous and superfluous verse"—a criticism which was said to have killed the young poet—if there was any ground for this in the body of the poem, these opening lines, defining and glorifying beauty, betray nothing of the kind. Beauty an imperishable joy!—Who has uttered a wiser word than that? We recall the endless speculations about this thing of beauty, among the older metaphysi-

cians ideally inclined; and, more recently, among a class of psychologists, whose formulas are all made up of crass data limited to time and space—from all which we turn in weariness away, and hasten to sit down with our poet under the trees and the moon, and those “glories infinite” which, he says, “must be with us, always, or we die.”

“Glories infinite”—there it is in full. Imagine a speculative scientist of our day, taking that formula down into his laboratory, with the view of subjecting it to some sort of decomposition, and recomposition, in his alembics and tubes. It cannot be done. These “glories infinite” resist analysis of every kind, even the most generous, as when Mr. Ruskin would exploit the varied beauties of a gorgeous sunset, by classifying the clouds.

O, well, of course, a man is not expected to stand absolutely mute and undemonstrative, before any and every object of beauty that meets the eye. Utterances of ejaculatory wonder he cannot suppress. Nor may he altogether refrain from locating and defining his emotion, when the ecstasy of his vision has fairly folded its wings, and is gone. Science—we must not slam the door in the face of science; it is cordially at liberty to work all round the domain of beauty, but must not invade its inviolable shrines.

A story is told of Keats, which will illustrate the point we have in hand. The distinguished painter of that day, Haydon, gave a dinner party at which Wordsworth and Keats were the honored guests. Keats startled the party by proposing as a toast: “Confusion to the memory of Newton,” and when Wordsworth asked for an explanation before he would drink to it, Keats’ answer was: “Because he destroyed the poetry of the rainbow, by reducing it to a prism.” Now, of course, this was a mere by-play of the poet’s wit; he meant no disparagement of Newton’s fame. It is a matter, always, of immense moment to know that the colors of the rainbow are due to the refraction of light; and it is not to be inferred that the great physicist’s appreciation of beauty in the rainbow was, in any sense, diminished by the discovery he had made.

Simply this—a general principle it is, that must always be the staple of the poet’s creed: In proportion as the mind is absorbed in the analytic or scientific aspects of any subject, or object, to that extent its aesthetic sensitivity is under a cloud.

Beauty is an end in itself; speaks to us in its own name; does not undertake to tell us how something else must be. The prism analyzes light; says how the colors of the rainbow come to be what they are; nowhere in the process does the idea of beauty even venture to intrude.

Science has a sphere of its own; is moving always, in a quasi-mechanical world, in which one thing leads to, and is the cause of, some other thing, lying beyond and outside of itself. The great utilities, for example, that are the wonder and wealth of our modern world, are all, as we know, the direct product of the laboratories, manipulating masterfully among the mysteries of motion and force; and we cannot look upon the dynamo, the main agent for these marvelous results, without feeling that there is a kind of iron majesty about it, that carries with it a distant suggestion of the physically sublime. But it is a slave, and beauty is evermore free—has the chartered liberties of the earth and sky, always and only in its own name.

Therefore we say, that beauty is a spiritual something, whether it pictures itself in the sensuous or in the moral worlds. The distinction which originated with Plato, and of which our early English bards so fondly dreamed, between beauty of idea and beauty of form, fades out entirely before our modern conception of the spirituality of beauty—Keats' idea of beauty, as everywhere and always an imperishable joy. The mythological beauty of that youth, Endymion, with which the moon became enamored, the same that kindles the adolescent flush on the maiden's cheek, and the purpling splendors of the dawning day—we no longer think of designating this as sensuous beauty, in distinction from a beauty that is higher up. Because simply, we are emboldened to say, that beauty is one and indivisible, the self-same divine thing wherever it is seen.

Keats caught the secret; our modern consciousness has developed it into a creed. Whether, without the poet, we are contemplating the sun, or the moon, or "the daffodils, with the green world they live in," or, are with him "on a tranced summer night," under the "tall oaks, those green-robed senators of mighty woods," or, are dwelling with him on the "grandeur we have imagined for the mighty dead"—it is all one; it is beauty that has us in its enraptured embrace. And that is spiritual, because it interests us on its own account. We may put no price upon

it; it is never entered as negotiable property in the markets of the world. Like the dear God of beauty, it is to be sought for and loved for its own sake; for the joy that is in it; for the elevation of soul that always goes with it, wherein are assuring glimpses of an enduring reality, pervading and illuminating our dullest commonplace.

Shall we make a religion out of it, then?—now that we have put it in the list of our spiritual values, that can never pass away; among the good things that fall around the footsteps of God, for everybody to enjoy in every rank of life?

To this oft-mooted question, we must answer yes, and no. In so far as it is spiritual, it is an aspect of the Divine; the light of His countenance; the flowing of His robes—in this sense, when so recognized, a religion let it be. But our enthusiasm in this direction is seasonably checked, by a well-known infirmity in human nature—a weakness, whereby the aesthetic impulse may easily degenerate into a luxury of feeling so essentially selfish and sensuous, that all susceptibility to the spirituality of beauty may become permanently dulled—and, in that case, genius itself becomes an idolater, in realms where the true worshipper had, alone, a right to dwell.

Let us turn, now, to the more practical matter, of schooling our faculty for the beautiful, in the wide domain of nature, which everywhere invites us to come in and enjoy. Nature! Nature!—we should bear in mind, at the outstart, that nature has her native home in the fields yonder, in the woodland uninvaded by the smoke of the engine, or of the frontiersman's axe, and along the green-growing margin of her flowing streams. In the city she is but a transient guest, or a shy visitor, leaving the fragrance of her footsteps behind her, in the perishable bloom of the hot-house culture, or on the close-shaven lawns and artificial groupings of suburban parks. We are at home with her under the open sky; along the country road; threading the mazes of her immemorial groves. We must leave the din and dirt of the city behind us, if we would be sure of her ancient assiduities, her inspirations, the kindly breathing of her breezes on our foreheads and in our hair.

Where she is, in her primeval simplicities, we are certain to find the utmost range of her horizons sweet and clean. Health is there; and, but for the filth that clings so stubbornly to the

wasteful ways of men, there were never a germ of disease on her salubrious air. We cannot repeat it too often, that nature is inimical to filth, and that disease, therefore, as for the most part engendered by filth, must be laid at the door of the unregulated habits of shiftless and uncultured men. O, when shall we rid ourselves of the Manichæan vagary, that nature is the foe of man, crouching for his ruin in countless forms of unprovoked malignities, haunting him at every step of his way! On the contrary nature is the planetary house in which we were born; the planetary bosom on which we were nourished; the cradle in which we were rocked; the very food and drink upon which our bodies and souls must subsist.

Therefore, it is by no means folly, to think, betimes, to give ourselves over, in unreserved surrender to nature's gentle sway. We should get away, occasionally, from the artificial life of the city streets; the grind of business and professional routine; the shams and shallowness that too much absorb the better thoughts of men; the clamor of conflicting interests and passions; and lose ourselves in unsyllabled communion with the soul of the world.

But what is meant by this?—it will not do to advise in terms so mystical and vague. Well, in the first place, a stroll to the country—everybody knows what is meant by that. You commune with nature only by going where nature is. But when safely out in nature, the thing you are there for, must not be expected to work itself. There is no magic about this matter; nothing of the occult. We are warned against that way of communing with nature, by Byron's picture of Manfred's frenzy, and the Mephistophelian infatuation of Goethe's Faust. No, it is a simple process, this thing of giving ourselves over to the charm of nature, the spell of beauty in a frame of quiet and unforced receptivity, the soul open at every pore for what the view has to give, of the kind of experience you are there to enjoy.

We have an instructive analogy for this, in the manner in which the man of science does his work; only the man of science, instead of waiting on beauty to unveil its face, is listening in silence for the august revelations of cosmic law. But whether beauty or law, the mood is the same; the mind must be in a frame of absolute receptivity for what nature has to give. The man of science listens submissively to what his facts may have to

say—the story they will tell—and is evermore on his guard against allowing any hypothesis of his, to slip in surreptitiously, and give a sinister meaning to his facts. In like manner the poet, the artist, the common man, you and I, seeking respite from the round of cares that makes up the harsh discipline of life, would find a balm in nature, in her free beauties that beckon to us from field and flood under the open sky. But the condition is, we must be absolutely disinterested in our search.

We must avoid what Ruskin, somewhat pedantically, calls “the pathetic fallacy,” the disposition, as we take it, to manufacture for our selves a kind of experience we do not enjoy. As if, after looking for a time over an expanse of landscape, and failing of any conscious exaltation of feeling, we should proceed to goad ourselves into sensitivity, and persuade ourselves that we are actually on the wing. “See, I am sailing; the world is under my feet”—when, as a matter of fact, there is nothing of the kind.

There is a constant besetment of this sort, as we all know to our sorrow, in all those realms of human experience that have emotion in the lead; in religion, especially, when a specific phase of feeling is understood to be the great matter itself. The penitent, for example, who thinks to witness the opening of the gates of the kingdom by some sudden flash of overpowering emotion, “lapping him in elysium,” will often wrestle and groan, call loud and long, but the coveted experience will not come—then—alas, that the words should have been put into his mouth, by those who were over him as guides—he says: “Why here it is; I have the joy for which I sought”—and, what is remarkable, the delusion may last long with him, without attesting its religious value, in any visible transformations of the life.

But beauty, and not religion, is the object of our holiday quest—beauty arrived at by the method of “quietism,” holding the soul in a frame of passive receptivity, as the subtle thing steals in upon the susceptibility, from meadow and mountain, sky and cloud.

And now we may ask: What profit is there in it; what do we get in return for our time and pains? Not money, of course, nor the glad solution of some scientific or economic problem that was troubling our brains. We are in a realm of experience not absolutely detached from the stern utilities of life, but lifted, so to speak, on broad and buoyant wing, up into the empyrean of

the human soul, quite out of reach of the tables of the money changers, and close on the borders of the spiritual world. The sordid self subsides; we are, for the moment, in the audience chamber of God. We may recall, in this connection, Goethe's famous maxim of: "Renunciation, once for all, in view of the Eternal"—meaning that the mind, in communing with nature after this manner, gets, in a measure, beyond the limitations of its finite estate.

If it were the artist asking this question—the artist whether of the pencil or the pen—he could readily make answer for himself. He gets his vision in this way, which he will carry with him into the solitude of his sanctum, where, in painting or poem he will embody his inspiration in a sensuous form, and, possibly, in a masterpiece, render universal and enduring, that which must have otherwise flashed over his spirit, to be lost, next moment, in the hopeless inane. But for the common man, for you and me, who have nothing in reserve beyond the specific experience then and there to be sought for and enjoyed—what good is there in a momentary fit of ecstasy, if the commonplace awaits us immediately as the ecstasy is exhaled?

Beware! beware!—beauty is the halo around the footsteps of God. No man gets a vision of it, without being near the gates of Damascus, and having the tides of his life perceptibly turned toward larger and nobler ends, than the sordid self is able to entertain. He has had a glimpse of the eternal, robed in light; and, coming down from the mount, he will carry the reflection of it with him—that is to say, he will be a better man.

Suppose, for the sake of illustration, you are abroad some fine spring morning, on your own account; companionless, as was Wordsworth's custom; bent on getting the inner meaning of things by some kind of blending of your life with theirs. It is possible Wordsworth's theory of this matter was a poet's dream—the idea that the life of nature and the soul of the poet, coming together, were instantly fused into a new experience, for which neither element, in isolation, could be made to stand. It is a theory of somewhat subtle psychology, too recondite, we fear, to be cordially accepted in our day, notwithstanding it gave rare and rich fruitage to the poet of Rydal Mount, in that golden garden of Hesperides he so industriously tilled. It is suggestive, however, and, in our effort to realize it, we become

certain of one thing—long brooding on any patch of scenery before us, or any object of beauty, will work for us a rapture, the philosophy of which we need not care to understand. Enjoyment is the object, a momentary exaltation of soul that will assure us, that we need not be life-long prisoners to the commonplace.

Suppose that, on this morning walk of yours, you have caught a vista; a rare, long-reaching avenue among the trees; slopes that sweep in curves round the undulating hills, until an expanse of water terminates the view, with the overhanging sky mirrored in its depths. Spring is over it all; its footsteps of verdure; its choral voices; its mantle of green. Now you miss it, if you turn a listless eye thitherward, and then, presently, be up and away. You are to linger there, subduing your body into a frame of deepest repose, and intent on reaping what Wordsworth calls "the harvest of the quiet eye." Indeed the eye is the chief agent in this magic result—invisible beauties will make themselves visible to the patient eye. You steady your gaze in absolute receptivity of the glories of the scene, not, in the temper of the critic, to single out the elements of beauty that play hide-and-go-seek with you under the covert of the trees, but simply to let nature have her way with you, through the unobstructed channel of the eye.

All impulse to analyze must be held in check. How does this impress you? How that? Hush! a mood of worship must brood in silence; an articulate whisper may dissolve the charm. It is to be a clear case of photographing on the retina of the eye, first, and then this precious negative to be developed afterwards in the chambers of the brain. For, look you, beauty is a subtle thing, a coy goddess—the very genius of silence stands guard at its gates. It is even said, that the great artists are those who have the gift of silence in an extraordinary degree; can, at will, call off all tumult of passion, when beauty puts its index-finger on its sealed lips.

But we are a restless race; our people prefer the bustle of the streets; this regime of ours is in imminent peril of being dismissed with a bluff. We are living in a busy age. You must not go moping on a springtide morning; you have no time to lose; you are due for stern service in the warehouses and the banks.

One of our great money magnates will go far, and be at lavish expense, to buy up an accredited masterpiece of the old masters, who thrive in the days when beauty held its magic wand over ecclesiastical councils and the courts of kings—not knowing that there was, at his disposal, without money and without price, a masterpiece above all masterpieces, in the near-by grove and meadow that awaited the brooding of his pensive eye. He knew nothing of the pensive eye. His taste and training had tied him to the city streets, and his highest aspiration from youth up had been, to hold the keys of the money vaults. Then came a time of surfeit, when he awoke to the consciousness that the better portion of his nature was suffering loss, and he went groping, a hopeless amateur, to find restoration in the faded canvasses of the mighty artists long since dead.

Better far to have gone to nature first-hand, but for the fact that, now, at his time of life, the door of direct access had swung to on heavy hinges, and would not yield to his most importunate call. "Nature first-hand"—that should be our formula; we must woo beauty in its out-door haunts, with no intermediary as interpreter, save the reverent silence of our own souls. It is an act of worship. We are in the very vestibule of the august temple of God; the roll of its anthems is audible only to the inner ear; its gates are wide open to those only whose steps are ordered in innocence, and whose hearts are attuned to the deeper solemnities of her snow white shrines.

Nature becomes an oracle, with deep spiritual and religious import, to those only who are of a serious mind; who can be still betimes; who are familiar with the experience of voiceless prayer; who can stand in awe before the morning star, and witness the garments of God, in the cloudy pageantry that kindles and vanishes along the evening sky. The key to all this, we cannot cease to admonish, is the disciplined silence of the susceptible spirit, holding itself, in absolute sincerity in the presence of the object, whose secret of beauty it would hope to win.

But, this matter of susceptibility—we should have a word on that. And yet when we come to define it, and account for its unequal distribution among the endlessly diversified temperaments of men, we are at a loss—finding it everywhere to be the jealously guarded secret of the beauty-loving soul. One thing we can do; among those who have it, as an impassioned outgush

of feeling, it is possible to speak of it in somewhat intelligible terms, calling it always an emotion of overflowing and perennial joy. Perennial!—in the literal meaning of that term, enjoyable all the year round. Rain and shine; heat and cold; night and day; in the tangled wildwood, or on the inaccessible mountain peaks, that keep their snow-covered summits in communication with the stars—everywhere, and in all her moods, nature has her store of unstinted beauties, which they of congenial temper are invited to enjoy.

Of congenial temper?—yes, but who are they? We must not even seem to say, that nature-lovers are an exclusive guild; that these glories of the earth and sky are accessible only to the favored few. Sometimes an infatuation of that kind will get hold, not only of amateur artists, and literary men novices in their craft, but also of men of genius as well. They feel themselves distinguished above the common herd. They organize themselves into cliques. They are the wards of the gods. The penetralia of nature, shut against all others, are thrown wide to them, and they come down from their high places mumbling her mysteries in an unknown tongue.

We recall the "Aesthetic Movement" of 1879, as a literary fiasco of this kind—young men of genius, betrayed by their early successes into the wildest assumptions of artistic exclusiveness, as to nature's latest mystery being intrusted to them. So monstrous was the egotism of that movement, that the world was not surprised to see nature herself lay the brand of eroticism on its audacious leader, and force him to drop his emblematic flower before the bars of a culprit's cell. Alas! for the infirmities of genius—may they not, rather, claim our pity and patience, than the over-harsh judgments of an offended moral sense?

And, yet, we must go on to repeat, that beauty is free, and that nature can never be charged with parsimony in the distribution of her store. But is she not manifestly partial in the bestowment of the sensitive eye? This susceptibility to beauty, of which we are making so much, is it not, as a matter of fact, lavishly bestowed on a favored few, while to the masses it is meagerly measured out, or not given at all?

This last condition of things, we have reason to believe, does not exist. Beauty is the conscious experience of every normal mind. Only, men differ greatly in the degree of temperamental

sensitivity, wherewith the eye looks upon beauty—differ as one star differeth from another in glory. This need not surprise us, for it is in the nature of sensitivity, everywhere to be infinitely diversified, but we must know, that this law of organic nature says nothing at all against the absolute freedom of beauty, as it peers in upon us from every obscurest corner of the world.

In all cases—we should not hesitate to say—it is a species of enjoyment, which, by education and training, may be greatly intensified and enlarged. What we deplore is, that a man of ardent susceptibility should indulge the delusion, that beauty is, somehow, a thing of his own; that he is nature's favorite; that his faculty puts him in possession of that which others cannot have. It is the old infirmity that clings to our frail humanity in every line of pursuit. The man of special gift so easily becomes puffed up in his own conceit, and is carried beyond the bounds of a commendable self-complacency, into that habit of mind which we call dilettantism in art, caste in social rank, bigotry in religion, and covetousness, or meanness, in those to whom money-getting is the one sole aim in life. Above all things exclusiveness, or the assumption of special privilege, should have no shadow of a foothold in religion or art, however it may be winked at in other lines of pursuit. "Whosoever would be greatest among you, let him be your servant"—in that tone religion speaks, and it is inconceivable, that any other maxim should ever have currency in the realms of art.

That this disinterested, quasi-religious, habit of beauty may commend itself in the concrete, here is a case in hand. Visible from my window, in the Cascade Range, is Mt. Tacoma, that "rarest miracle of mountain heights," wrapped in eternal snows, and presenting an ever-changing panorama of light and shadow, under the deft *chiaroscuro* of the setting sun and rising moon. We are looking at it at night, when the full moon is rising immediately behind its loftiest peak, on its way to an eclipse, with an absolutely cloudless sky awaiting it beyond. It is a vision of beauty to be seen only once in a series of years. As that great orb slowly rolls up its magnificent disc, there is, for the moment, a delicate blending of the softest colors all round the mountain crest, and the white crags that stretch in silence down its sides, blush faintly, as if surprised in their solitudes by the unwonted glow. A little halo of flocculent mist, that was with the moon

in its rising, is dropped somewhere behind the embattled distances, in order, it would seem, to present a face of unsullied glory before the encroaching shadow of our intruding earth.

For one ecstatic moment we are in a frenzy of unutterable joy. But scarcely have we turned around, when the moon lifts its periphery from the bosom of the snows, and begins contracting its dimensions, and toning down its ardors, till it resumes its commonplace splendors in its monotonous voyages through the azure seas. One thing happened, however, in the climax of our vision of beauty, which will impressively illustrate nature's way of putting her seal of universality on all that is entitled to go by that name. You cannot witness such a sight, without wishing to have somebody else share with you your overflowing joy. I will call my wife, my son, my daughter, even the little four-year-old, out of whose childish eyes the cherubs are looking, for some coy radiance of heaven in the commonest of things—or those idle gossipers, wandering aimlessly on the streets—come—here is a rapture that I must not enjoy alone—a vision of beauty thrown over the mountain tops to gladden the eyes of every one who can see. There is no *ad valorem* on beauty; her exhibits are as free as the air.

And now, finally, why be so solicitous about beauty, when duty has forever and forever the prior claim? Duty is obligation to right, to truth, to the inviolable sanctions of the moral law. Duty is the pilot on the vessel, whose skill and vigilance can alone steer it safely over the pathless seas. If that hand drops at the wheel, the ship and its cargo will wander wildly, until caught in the jaws of the pitiless storm. Yes, but beside the wheel and the rudder, there must be the reef and sail, or otherwise the engine, that will furnish inspiration or driving force to the ship. Of course, all power however ample and adequate, must be subject to the wise direction of a governing will, or it will rush into ruin the very machinery to which it has been hitched.

Now, it will not be too much to say, that beauty, or aesthetics in the widest acceptance of that term, is the inspiring force of all noble endeavor undertaken by men, the driving power of every beneficent agency that looks disinterestedly to the good of mankind. Therefore duty and beauty go forth hand in hand, in all lines of laudable human effort; in politics and religion, in business and barter, in art and science, and above all in the homes

and hearts of the civilized man. But alas! there are times when both beauty and duty seem to have fallen at their posts, and our great social armada goes rolling and pitching at the mercy of the seas. An age of decadence comes on, and an ominous darkness lowers low on our skies.

At such a time, it would be unpardonable folly to put forth beauty as the leading agency in social reform. Beauty was never a saviour, in the sense of charming into quiet the rebellious passions of men, and holding their tempestuous ambitions in seasonable leash. We recall Heine's discomfiture; he would have thrown himself in utter self-surrender at the feet of the *Venus de Milo*, had he not discovered that she had no arms—a confession, in metaphor, of the inability of beauty, single-handed and alone, to speed man onward to the haven of his hopes.

Our thesis, "From Duty to Beauty" contemplates no such transposition of moral values, as would make beauty our keen-eyed and strong-nerved pilot over perilous seas. Simply, beauty shall be our token of the renewed energy and restored courage of our disabled ship. We see her moving; the fires have been rekindled in her furnaces; an auspicious wind is in her sails; the captain is at his post; the arms of stalwart sailors lay hold of the rigging; soon she shall weigh anchor, and be out on her voyage towards the havens of light, that await her yonder on the infinite seas.

Tacoma, Washington.

ARTICLE IV.

DUTY AND DESTINY.

BY CHARLES H. SUPER, PH.D., LL.D.

When we reflect upon the lessons of history and study the motives of our fellow-men, we soon become aware that mankind may, roughly speaking, be divided into two classes: those that shape the destiny of the world and those that are the more or less conscious instruments of that destiny. It is true we can not draw a hard and fast line between the two classes any more than we can divide men into the good and the bad; but the distinction is sufficiently accurate for our present purpose. And what is history? Nothing more nor less than a record of the effects produced by the contact of mind with matter. How little of it is ever written! How utterly futile would be the attempt to write a complete history of the smallest community! Yet the life of the greatest nation is for the most part made up from contributions furnished by its smallest units. But the activity of these units is everywhere so much alike that the world is only interested in what is unusual, or in their combined effects. Just as perfect health in the largest animal is conditioned upon the soundness of each individual cell, so the health of a nation depends upon the perfect discharge of its functions by each individual unit that contributes to its corporate life. Or we may reverse the analogy and say that disease of the whole depends upon the proportion of the diseased parts to the entire body. No nation is perfectly sound just as the health of no human body is perfect. The biological school of sociologists is rarely at a loss to point out similarities between animal and corporate life. But this does not further concern us here. A great orator said long ago that it is not the strong alone who win victories, but the vigilant, the active and the brave as well. Neither is it the intellectually endowed alone that make a mark in the world, but rather those who have the will to use rightly such endowments as they may have, be they many or few. The mental power of the foremost nations of the earth has probably not varied greatly from the remotest times; yet there have been times when it

seemed as if a sort of intellectual and moral asphyxia had fallen upon an entire people from which the most stirring events among their neighbors scarce aroused them, while these entirely failed to spur them to action. In other cases there was only needed a leader to bring about the most surprising effects. A pile of combustibles may lie for weeks, for months and even for years and not a thought be given to its possibilities for mischief. But let a spark be thrown into it and the latent physical energy stored up in the mass will at once make itself felt, often disastrously. So the torch is sometimes applied to the minds of men that sets their intellectual and moral energies free and the consequences cause amazement to all who take note of them. Let us not make the mistake of supposing that the world's leaders either in thought or action create the forces with which they operate. Those who come to the front in any sphere, no matter how large or how small are always leaders, never creators. Whether a man be foremost in a township or an empire, or in any intermediate governmental unit, or in a social group, it is because he has attracted to himself men and women who look up to him for guidance. Men, in any extended sense, can not be driven; they will only go in the direction of national taste and temperament. We see this in the efforts to civilize the backward races: it has always meant entire or partial extermination. Note too the process by which monarchies have been established on the ruins of quasi-republics. It has always been the same; for although the world has not had much experience of this sort, it has had enough to demonstrate that the course of events is remarkably uniform. First a large part of the population has been trained to military service; next the political and social conditions make the frequent change of rulers fraught with danger to the public tranquility; lastly appears a commander who quiets the fears of the timid and silences the murmurs of the obstreperous. Louis XI, to whom more than to any other monarch is due the consolidation of France and the overthrow of the feudal system, simply directed with skill the national aspirations.

Although as a man he broke every precept of the moral law, his political perspicacity was greater than that of his opponents while his private character was no worse than that of most of them. The average man was benefitted at the expense of the nobility. Victor Emmanuel could never have brought the Ital-

ian people under his scepter if they had not long been weary of the political particularism that prevailed in the Peninsula. In Germany, Bismarck was merely the final instrument in the accomplishment of an object for the realization of which the best and wisest of her citizens had long labored and suffered. The policy of expansion that has played too important a part of the politics of Europe since the discovery of America, strikingly illustrates the futility of a small group of men trying to drive a nation into a course for which it has no natural aptitude, and for which the conditions have not been made favorable by nature. Spain has been in the expansion business for four centuries: how this has been carried on we know and the results also. Spain made the serious mistake of planting colonies and of trying to govern them for the benefit of the mother-country. France, on the other hand has fared but little better because she has pursued a policy not widely different. A recent French writer complains that Algeria, though but a day's journey from France, attracts few Frenchmen and is a terribly expensive venture. He declares that it contains but 260,000 of his countrymen and that to plant them there cost 150,000 lives and five milliards of money. When the North American colonies took up arms against the mother country, it was supposed that Canada, so largely French and so recently transferred to Great Britain, would be eager to shake off the freshly imposed yoke. But no uprising took place, and to this day some of England's most loyal subjects can not speak English. Russia apparently presents an exception to the general law. Here we have an infamously corrupt government, the very embodiment of tyranny, enlarging its territory by expansion, and until recently by continuous conquest. For one thing the added provinces were contiguous and for another Russian administration is so peculiar in many respects that it is impossible for an outsider to know much about it. It seems probable that it was best for the cause of true progress that she was defeated in the recent conflict with Japan, but that the result was chiefly due to intrigue, inefficiency and jealousy is made clear by the Memoirs of General Kuropatkin. Albeit, even Russia has made remarkable industrial progress within recent years; nor can it be denied that her stern and repressive rule is beneficial to the half civilized hordes over whom her sway extends. It may be and indeed is highly probable that

with industrial progress and commercial expansion will come in time a larger measure of political liberty. Russia is simply one or two centuries behind the rest of Europe or at least behind its most enlightened portions, in the growth of her political institutions, a fact that is to be explained to a considerable extent by the passive character of the Slavic race.

Let us turn our eyes in another direction and glance briefly at another people, the English. Three hundred years ago there were perhaps five million Englishmen on the face of the globe. England had no sea power, for it was not until the defeat of the Spanish Armada that she began to develop her strength in that direction. Nor is England well situated to become a first-class maritime nation. Great Britain has not one good natural harbor. Her seaports are mainly the work of man; partly the result of necessity, partly of interest, enlightened self-interest. Even one hundred and fifty years ago there were more Frenchmen, more Germans, more Italians and more Spaniards than there were Englishmen. What is the state of the case to-day? The British Empire numbers nearly four hundred millions of direct and indirect subjects. In so short a time has the most democratic among the world's governments literally spread over the face of the earth. With this marvelous progress the spread of the English language has kept pace. Nearly or quite one hundred and fifty millions of people speak English, although it is not the exclusive speech of so large a number. Yet no government is directly responsible for this expansion. It came about by a very natural and easily explicable process of development. Most of the emigrating nations prefer to place themselves under English institutions and thus soon lose their national identity. The English colonies have flourished because they are simply protected and left to work out their own material and spiritual salvation as they see best. This is not to say that English rule is ideal. It still has as it always has had its shortcomings. But such matters must be looked at from the comparative standpoint. If we do so we shall find that they have been always in the van and have recognized the rights of the individual more fully than any other. It is worth nothing that for centuries the continental writers upon politics have held up the English constitution as a model of what such a document should be. The insinuating character and ineffable charm of the

French language and the literature of which it is the medium are well known. For two or three centuries it was the fashionable speech of the civilized world, while French literature and French ideas made their way everywhere. But it was chiefly form without substance. There is an element, a substratum of insincerity in French literature and French ideas that in the end repels those who are seeking the truth. This criticism of course does not apply to French science, for science is the same throughout the world. Some of the most attractive French writers have preached morality in strikingly persuasive terms while themselves leading immoral lives. Nowhere do we find political liberty so eloquently defended as by French orators; yet until recently it hardly existed in their native country. Not only French thinkers but even the masses seem to have recognized the superiority of English institutions, notwithstanding the long continued hostility between France and Great Britain. I have already spoken of the unexpected quiescence of French Canada during our Revolution. It is well known that their conquest was conducted with much brutality at times. But those were days when mild treatment of the conquered was unknown. Francis Parkman, whom nobody will accuse of partiality as a historian, says, when writing of this event. "The English conquest was a grand crisis of Canadian history. It was the beginning of a new life. With the English came Protestantism, and the Canadian church grew purer and better in the presence of an adverse faith. Material growth, an increased mental activity, an education real though fenced and guarded, a warm and genuine patriotism, all date from the peace of 1763. England imposed by the sword on reluctant Canada the boon of national and ordered liberty. Through centuries of striving she had advanced from stage to stage of progress, deliberate, and calm, never breaking with her past, but making each fresh gain the basis of new success, enlarging popular liberties while bating nothing of that height and force of individual development which is the brain and heart of civilization; and now, through a well-earned victory she taught the conquered colony to share the blessings she had won. A happier calamity never befell a people than the conquest of Canada by British arms." Albeit, this extract would not be worth the time necessary to transcribe it if it referred only to the particular event which caused it to be

written. Its importance rests in the philosophy that underlies it. I have no wish to extol England; none the less English institutions mean personal liberty, progress, protection to life and property, freedom of the press, in short everything that men are wont to class under the blessings of civilization. It has become the fashion within late years to use the term Anglo-Saxon in this connection. But the fact is that popular government somewhat feeble in its beginnings, dates from the English revolution of 1688, and preceded similar efforts elsewhere by nearly a century and similar achievements by a much longer period. I am here concerned to show the close connection between democracy and destiny, and that we ought not to write the latter word with a capital initial is if it were something beyond human control, but that the two go hand in hand, if men so will it. The destiny of a nation is in its own keeping and the destiny of that nation will always be the most glorious where there is the most thoroughgoing determination on the part of the progressive element of the population to see justice done to every citizen; where there is the largest personal liberty consistent with public order; and where there is that enlightened self-interest which is essential to a healthy civilization. It is due however to a group of modern French writers, some of whom are contemporary, to say that they have been extraordinarily active in preaching to their countrymen the need of a higher morality. They profess to have implicit faith in their countrymen and in the potency of a wisely directed will. I am inclined to believe that the profoundest pedagogical thought, using the term in its widest sense, that has been produced within the last two or three decades, had its origin in France. Some of the most philosophical books on education have recently appeared in that country, while some of her ablest men are laboring earnestly to awaken their countrymen to a realization of the potent influence that may be exercised on the morals of the body politic by teachers. Of the greatest and most popular French writer of the nineteenth century a recent American critic says: "Balzac was more than moral. He was religious." "This Frenchman with his amazing gift of insight into the springs of human character, is almost the only great story-teller who fathoms the motive of the sacred calling." "Never in the history of the world was genius more closely wedded to erudition, industry, personal pu-

city, artistic finish, productiveness." "Against all examples to the contrary he insisted that simple habits and absolute chastity were essential to the development of the highest faculty, and that all excess is the ruin of talent." An important element of continued national prosperity and progress is the subordination of military to civil tribunals. In almost every instance where a military regime gained the ascendancy it degenerated into a despotism. The wisest monarchs have rarely had equally wise successors, it seems to be a law of nature that families should degenerate. No ruler however alert can attend to everything. His representatives soon sink into mere place-men whose sole object is to hold their positions by perfunctorily doing what they believe to be their master's will. That even the French have learned to realize this fact was strikingly shown a few years ago when a leading journal took a vote on the question, Who was the greatest Frenchman? Napoleon fell to fourth place, being preceded by three civilians. The first decade of the twentieth century has emphasized this fact with unprecedented insistence. Whatever may be the motive for peace, it is improbable that any of the great nations will ever again engage in a conflict with one another. Nor is mere intelligence a pledge of continued progress. There seems to be no doubt that for a considerable time during their existence, some of the Eastern Califates were thoroughly permeated by the spirit of inquiry. The Moors were driven from Spain by a people less enlightened than they themselves were. It is probable that a thousand years ago, or even earlier, China was as civilized as any country on the face of the earth, perhaps the most civilized. But the Mohammedan domination was overthrown or sank into decay, while China entered upon the stage of arrested development from which only very recently her people seem to be endeavoring to emerge. The Germanic tribes that appeared upon the scene of history as the champions of personal liberty and who by sheer individual valor and pertinacity overthrew the Roman empire, in the course of time degenerated, or at least underwent so marked a transformation of national character that for centuries the Teutonic branch was a conspicuous example of self-abnegation in matters political. Many melancholy thoughts pass through the mind of the student of history as he contemplates the vicissitudes of the human race. When he reflects upon the mighty empires that

once existed in southern and western Asia, in northern Africa, in southern Europe, and even in the central regions of America; when he recalls that only ruins are left to attest their former splendor, he can hardly help asking himself whether this destruction was inevitable. Is decay indissolubly connected with growth? Is there no escape from national degeneracy? Is it not possible so thoroughly to understand the laws of human progress and to direct them so wisely that there shall be no relapse? Is it an unavoidable law of corporate life on a large scale that rise and fall shall succeed each other in cycles like the diurnal ebb and flow of two tides? In the light of evidence we can scarcely refuse to answer in the affirmative. If this be the correct answer then surely we must write Destiny in large letters. Yet hardly anybody believes in this fatalistic creed. Just as we feel that we might have avoided the mistakes of our individual lives, so the students of history can readily point out the errors of national administration that brought on national decay. Not only *might* all this have been otherwise; it *ought* to have been otherwise. Nations are the arbiters of their own destiny in even a larger sense than individuals. If this be not so, life is a curse; the belief in a moral order a delusion, personal virtue a sham; and faith in a supreme ruler with its concomitant, individual responsibility, the crowning heresy of the ages. Professor Huxley once said: "I know no study which is so unutterably saddening as that of the evolution of humanity as set forth in the annals of history. Out of the darkness of prehistoric ages man emerges with the marks of his lowly origin upon him. He is a brute, only more intelligent than other brutes, a blind prey to impulses which as often lead him to destruction, a victim to endless illusions which make his mental existence a terror and a burden, and fill his physical life with toil and battle. He attains a certain degree of comfort and develops a more or less workable theory of life in such favorable situations as the plains of Mesopotamia or Egypt, and then for thousands of years struggles with varying fortunes, attended by infinite wickedness, bloodshed, and misery, to maintain himself at this point against the greed and ambition of men." It is a sad truth which this arch evolutionist here puts before us. But we may well ask whether this same evolutionary force has stopped. He surely would not deny that the

world is in the main better now than it was at any time in the past. Most of his fellow evolutionists look to this same inscrutable force to continue until an almost ideal state of social happiness shall have been attained. With the increase of knowledge physical comfort has also been increased: and physical comfort is the sole standard of happiness with the great majority of mankind. The nature of disease is far better understood and its ravages have been greatly diminished. Epidemics are now little feared. Travel is infinitely more safe and comfortable than it was even half a century ago. Sanitary conditions are everywhere so greatly improved that the span of life has been considerably lengthened. There is nothing mysterious in this; it can hardly be said to have come about in a natural way, for it is by no means universal. It is the result of intelligently directed effort,—effort not so much on the part of communities as of individuals. Men in their corporate capacity may encourage and promote, but they can not inaugurate and direct. What body of men has ever made an important discovery or hit upon an important invention? What body of men has ever initiated a noteworthy reform, or even wisely directed one? Where would the healing art be to-day if no physician ventured to depart from traditional methods of treatment until he had gained the consent or approval of a majority of his confreres? The theory of modern education is based upon the postulate of the possibility of intelligent direction towards rational ends. It is true, doing is not synonymous with knowing; but knowledge is indispensable for intelligent action directed towards rational ends. We never hear it said of a body that it acts in obedience to a physical law and that it was its destiny to do so. But it is not unusual for men whose projects fail through their own ignorance or shortsightedness to speak of their discomfiture as if it were foreordained. It is an easy way to excuse human frailty or human ignorance. Albeit, in nine cases out of ten this ignorance is either culpable or cowardly or both. Nor is this true of individuals only but of nations as well. Of many illustrations that occur to my mind I shall cite but one. Few persons, I imagine, who followed the course of events preceding our war of '61-5 will say that there was any destiny therein, at least in the sense that a conflict was inevitable. The result of the action of certain moral forces was clearly

foreseen by all who had not doggedly made up their minds to look at but one side of the questions at issue, whether they lived in the United States or elsewhere. Powder and fire when brought together inevitably produce an explosion: that is the physical law of the case. But as long as it is in the power of free moral agents to keep them apart, it is idle to talk about the inevitable. A willingness on the part of the leaders north or south to look the facts squarely in the face; to permit a full and free discussion of the issues involved would have averted the expenditure of much blood and treasure, a course of procedure that lay wholly within the province of human volition. Look at the course of events as I will; ponder the lessons of human experience as I may, I am compelled to believe that there is a moral law as unfailing in its operation as any law of the physical world, although its operations have not the same minuteness. If a man violates the canons of health he gets sick although not always forthwith, and it does not matter whether it is recklessness or ignorance. The prudent man will therefore seek to conform his manner of life to the rules of hygiene; and in so far as he does not know them will endeavor to inform himself. The upright man is just as certain to incur the penalty of infraction as the villain. On the other hand, the evil-doer may, by the exercise of prudence, be successful, as the world measures success, and to all appearance end his days in peace. Yet I am persuaded that somebody must pay the penalty for his misdeeds and this penalty will be severe in proportion to the rank and ability of the criminal. No one will deny that the good often seem to pay the penalty of other people's wrong or criminal acts. The Savior is a conspicuous example. Moreover, vicarious sacrifice has played a great part in the moral order of the world.¹ But we must look at the problem in a large way. Thus regarded, it presents some aspects not evident from a narrow point of view. The author of *Romola* gives expression to some profound thought in the following words. "It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have true happiness, such as goes along with being a great man, by having

1 I have discussed this subject from a universal standpoint in the *International Journal of Ethics*, Vol. XV.

wide thoughts and much feeling for the rest of the world as well as ourselves; and this sort of happiness often brings so much pain with it that we can only tell it from pain by its being what we would chose above everything else, because our souls see that it is good." I do not profess to understand the feelings of the man who has no conscience. I can not find out by introspection, and I have never been intimate enough with such a man to make him feel that he could unreservedly communicate to me his thoughts. There may be men who if they have been so fortunate as to gain property by totally ignoring the principles of right and justice, gloat over their success like the Indian who has lured an enemy into a place whence he cannot escape the torture in store for him. But I have never found a man, no matter how devoid of conscience he appeared to be, who did not acknowledge the validity of the moral law. The most consummate hypocrite does so by pretending to be what he is not. If this state of mind does not make a man any better, it makes him a dissembler; it constrains him to do outward homage to a power that he pretends does not exist. There is not a man living in any civilized country who does not feel disgraced by having it said of him that he cannot be trusted. The worst men profess to be upright even though it be their nature to pursue crooked courses. Hypocrisy is nothing more than the homage vice pays to virtue. The good that is in every normally constituted human being crops out under the most unfavorable conditions. What would become of the business or professional man who openly acknowledged that he would tell an untruth if he thought it to his interest to do so? or that his higher interest required it? Would not everybody say that he was abnormal? The deadliest insult that can be offered to a man is to call him a liar even when he knows he has lied. His resentment is kindled by the suggestion that he has violated that fundamental law of honor which binds man to man and is one of the main pillars upon which organized society rests. Nobody admits that he is just as ready to get property by theft as by purchase, even when such an admission would be the truth. The thief usually justifies his actions by pleading stress of necessity, or by his inability to get justice in any other way. "Thou shalt not kill"; "Thou shalt not steal"; "Thou shalt not covet"; "Thou shalt not bear false witness"; "Love thy neigh-

bor as thyself" were written on the human heart before they were promulgated from Sinai. These precepts were recognized where no revelation had gained access. To this truth both Christ and Saint Paul bore witness. It is not uncommon for men to seek to justify actions which they know to be wrong by the assertion that they have the statute law on their side. As if ten thousand man-made laws could make one wrong right! If the greatest happiness of the largest number can not best be promoted by universal intelligence there is no known way by which it can be done. This is the only method that has never been tried. Whenever, until quite recently, governments have fostered and promoted the acquisition of knowledge their efforts have been restricted to a greater or less degree to a part of the populace. The education has likewise been more or less one-sided. It has proceeded on the assumption that not all knowledge but only some knowledge, the knowledge of particular subjects is good for every citizen. It seems to have been assumed everywhere that there is one kind of information suitable for rulers and their representatives and another kind for the subject. It has been taken for granted that it is the prerogative of some people to command at all times and of others to obey at all times. It has been held, at least in practice, that an interchange of relations was only feasible to a limited extent. The logical result of this doctrine was that the great mass of the citizens were regarded as minors whose period of tutelage never came to an end. This method was practicable so long as the ruling class could supply the wants of the ruled, but since wants increase almost as fast as they can be filled the process eventually came to an end. There is likewise everywhere a tendency for the consuming class to increase faster than the producers. It is natural for men to seek their ease by going through a routine that requires but little thought and renders unnecessary any effort in hitherto untried directions. Hence it is that every government which makes its power felt everywhere through its functionaries is more or less stagnant because of its implied hostility to individual initiative. The only true sovereignty is the sovereignty of intelligence, which is something vastly different from mere knowledge. It is an intellectual grasp of events and the forces that have shaped them. It is the knowledge of the history of man and of his efforts to obtain justice; and justice is

often only another name for expediency in the highest and best sense. Of course, it will never be possible to eliminate wholly from the body politic all those acts that are designated as criminal and which are more or less voluntary, but it will be possible to reduce them to a minimum and to convince a preponderating portion of every community that the highest interest of all are best served where all get justice as nearly as such a thing is possible for fallible human nature and in a condition of society where the relations of its members are inextricably complex. Unless I am greatly mistaken, there is in the most enlightened countries less and less disposition to restrict by legislation the activity of the individual. I know there are many who hold the opposite view. They point to the constantly increasing number of laws that are put upon our statute books. But many of them are of trivial importance. When we recall that in the not very distant past men were hampered in the exercise of their religion; how the smallest communities tried to regulate trade and prices; how difficult was the intercourse between even the different sections of the same country; and how all this has been changed, one can hardly maintain that the apparent increase of legislation means a corresponding growth of burdensome restrictions. There must always be more or less legislation so long as a state has not reached the stage of stable equilibrium; and he is a bold man or a very vain one who is ready to declare just how much and how little is best. Good laws do not go very far toward promoting either private morality or justice; they go very far toward securing public justice to all. That government is best which makes its power felt negatively rather than positively; which allows the subject the largest measure of freedom consistent with equal freedom to every other subject. Under such conditions each citizen is not only, in a great measure the arbiter of his own destiny, but also of the destiny of his country. That the comfort, the happiness and the well-being of each are to a great extent conditioned upon the well-being, the happiness and the comfort of all is a lesson that men are everywhere learning,—slowly, it is true, but learning it none the less. In the olden time when men imagined much and thought little they sought the Golden Age in the past; but gradually this age was relegated to the realm of poetic fiction. Then their hopes began to turn to the future. Isaiah

was confident that at some time hostile beasts and hostile men would dwell in peace together; that righteousness and peace would prevail throughout the earth. When the present was most cheerless and the outlook for the future most discouraging this hope was often a source of consolation to men who looked beneath the surface of things. The Hebrew prophet did not lose heart though he lived in one of the darkest periods of his country's history. Plato wrote his *Ideal Republic* when Greece, torn and distracted, was bleeding at every pore. Augustine, composed his *City of God* when the Roman empire was trembling on the verge of dissolution; and Sir Thomas More, to mention no others, thought it worth while to depict a *Utopia* in the reign of one of the most ruthless tyrants that ever sat on the English throne. The belief that virtue is rewarded and vice punished runs like a golden thread through the literature and tradition of almost every people from the remotest ages to the present day. In spite of the fact that experience seems to be very much against them men have clung with wonderful tenacity, or as some have said, with a strange infatuation, to the conviction that veracity, fidelity, probity and their kindred virtues would at some time regulate the inter-course of men with each other; and that their corresponding vices would scarcely be known. If we take the position that God does not mete out rewards and punishments according to desert, or that there is no God and that all men from time immemorial have been groping in the dark, we can at least not deny that they have discovered, faintly it may be, a light shining in the gloom. Nobody has ever maintained that the world would be better if men were less sincere, less truthful, less virtuous, less humane than they are. But if here below men are held accountable for their actions, and on this postulate all government is based, we must believe that it is better not only in this world but in the next for the man who conforms to the moral order as nearly as he can than it is for him who conforms only in so far as he must. This conformity consists not merely in doing right when uprightness and our temporal interests are clearly identical, but in making right conduct the standard of our walk and conversation under all circumstances. Man has existed upon the earth a good many thousand years. Wherever he has been he has established some kind of government, partly in obedience

to a law of his nature, partly because he hoped in this way to promote his own welfare. These governments have all been monarchical or oligarchial, and in every case hardly more satisfactory to the rulers than to the ruled. With democracies the world has had but little experience, hardly more than a century. Golden opportunities lie before it. If these are not improved and the representatives of democracy prove recreant to their trust it were better for all who might yet be born that our planet should be speedily rent into fragments and the book of doom closed forever.

Athens, Ohio.

ARTICLE V.

THE AMENDMENT OF THE DOCTRINAL BASIS OF THE GENERAL SYNOD.

BY J. A. SINGMASTER, D.D.

The General Synod, meeting at Richmond, Indiana, in 1909, passed the following resolution:

"Resolved, That the Common Service Committee be and hereby is instructed to codify the several resolutions and statements explanatory of the Doctrinal Basis of the General Synod, adopted at York, Pa., in 1864; at Hagerstown, Md., in 1895; at Des Moines, Iowa, in 1901, and at the present session of the General Synod, and incorporate the substance of the same into one clear and definite statement of our Doctrinal Basis, and to report the same at the next meeting of the General Synod by amendment in the manner prescribed by the Constitution itself, there being no intention in this action in any way to change our present Doctrinal Basis."

These several resolutions and explanatory statements cover a little over two large pages in the latest edition of the Hymnal (pp. 234-236).

The Common Service Committee, to our personal knowledge, wrought faithfully on the task assigned to it, and agreed to present the following report, which was unanimously adopted by the General Synod, at Washington, in 1911, for submission to the vote of the district synods.

"In accordance with the instructions of the General Synod the Committee on the Common Service has prepared the following amendments to the Constitution and recommends their submission to the District Synods:

First Amendment. The insertion of a new article to be known

as

ARTICLE II. DOCTRINAL BASIS.

With the Evangelical Lutheran Church of the fathers, the General Synod receives and holds the Canonical Scriptures of the Old and New Testaments as the Word of God and the only

infallible rule of faith and of practice; and it receives and holds the Unaltered Augsburg Confession as a correct exhibition of the faith and doctrine of our Church as founded upon that word.

Second Amendment. The insertion of another new article, namely,

ARTICLE III. THE SECONDARY SYMBOLS.

While the General Synod regards the Augsburg Confession as a sufficient and altogether adequate doctrinal basis for the co-operation of Lutheran Synods, it also recognizes the Apology of the Augsburg Confession, the Smalkald Articles, the Small Catechism of Luther, the Large Catechism of Luther, and the Formula of Concord as expositions of Lutheran doctrine of great historical and interpretative value, and especially commends the Small Catechism as a book of instruction.

Third Amendment. Change the number of the present Article II to IV, strike out its third section, and substitute for it the following:

Art. IV, Sec. 3. Any properly organized Lutheran Synod may be received into the General Synod at any meeting, provided it shall have adopted this Constitution with its Doctrinal Basis as set forth in Article II."

The amended article on the Doctrinal Basis is the most important. That on the Secondary Symbols is simply a declaration of a fact whose recognition was authorized by the General Synod. The last amendment is necessary in view of changes contemplated by the first.

The present Constitution does not contain a simple and clear Doctrinal Basis in an article by itself. The Basis is expressed in a relative clause (in Art. II, Sec. 3) as follows:

"All regularly constituted Lutheran Synods, not now in connection with the General Synod, *receiving and holding with the Evangelical Lutheran Church of our fathers, the Word of God as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our Church founded upon that Word,* may at any time become associated with the General Synod by adopting this Constitution,

and sending delegates to its convention according to the ratio specified in section first of this article."

The proposed amendments, in the judgment of the committee, cover the matter embodied in the several actions of the General Synod, without in the least modifying the content of the Basis or altering the sense. By placing the present form and the proposed form side by side, it will be perceived that the latter is less ambiguous and much simpler. Since the adoption of the existing form, meanings have attached themselves to certain words and phrases which were not originally intended. Living languages are in a perpetual state of flux necessitating constant revision and new interpretation.

A comparison of the two forms would impress the casual reader that they stand for the same things and that they look much alike. Nevertheless, there are differences which may well be pointed out, and which ought to justify themselves if they are to be approved by the Synods. We call attention to the following variations:

1. The present form very awkwardly accepts the confessional attitude of "Synods not now in connection with the General Synod." The amendment makes the Doctrinal Basis that of the General Synod itself, expressed in one plain sentence.

2. "Our fathers" is changed to "the fathers" because the former might be understood to refer to the founders of the General Synod, whereas the reference is to the Reformers.

3. The word "contained" is eliminated, because the General Synod has been charged with holding that specious doctrine which finds a revelation only here and there in the Bible. Hence, the new form declares that the General Synod receives the Bible "as the Word of God."

4. The use of a semicolon in place of a comma between the two parts of the doctrinal basis differentiates the Scriptures from the Confession, and emphasizes the former.

5. The introduction of the qualifying word "unaltered" was demanded by the instructions to the committee, and is justified by facts, as will be shown later.

6. The change from "the Augsburg Confession as a correct exhibition of the fundamental doctrines of the divine word, and of the faith of our Church founded upon that word" to "the Unaltered Augsburg Confession as a correct exhibition of the faith

and doctrine of our Church as founded upon that word" is demanded by the fact that the Augsburg Confession is not and was never intended to be a compend of all the fundamental doctrines of the Bible. Moreover, the word fundamental has hitherto been a fruitful source of useless discussion.

7. The addition of the words "and doctrine" was deemed desirable for the sake of fulness and clearness. "Faith and doctrine" embrace the subjective and the objective aspects of belief—the personal faith and its formulated statement.

It is entirely proper that the foregoing changes should be carefully considered by those who are to vote upon their adoption, and at the same time it is quite inevitable that they should be criticised. No human statement—not even that of the critics—is infallible. It is, however, quite possible that a committee of fairly competent men, after painstaking labor extending over two years, may have anticipated objections which occur to a critic on the spur of the moment. It is also possible that a statement which has resulted from protracted discussion in a committee may be quite as free from objections as one that has occurred to a brother "over night." Indeed, the readiness and frankness with which critics have retired from positions, very confidently taken at first, is an acknowledgment that no one man can be entrusted with the construction of a fixed formula.

The purpose of this paper is to present the matter under consideration in a lucid form, and to answer, in an entirely objective way, the criticisms which the amendments have called out. We have read probably everything which has been written on the subject and have been impressed with the fact that the criticisms are aimed not so much at the work of the committee as at the General Synod itself which authorized the work. The amendments are simply the embodiment of the various declarations made from time to time by the General Synod. Whether the amendments be adopted or not, the declarations have been embodied already in the Hymnals and thus scattered broadcast over the Church; and they will be continually reprinted unless the action authorizing it be repealed. It is scarcely conceivable that any convention of the General Synod will repudiate any of its confessional statements. Their omission from the Hymnal can be justified only when their substance shall have been incorporated as proposed.

Of the criticisms the following may be considered worthy of notice:

1. The heading "Doctrinal Basis" has been criticized as inexact, and "Confessional Basis" suggested instead. But in this case their purpose and meaning are synonymous. The former expression, however, is preferable because of the greater prominence given to the Word of God as over against a human "confession."

2. It has been objected that the Basis is not inclusive enough, because there is no reference to the ecumenical creeds. This is true also of the present form, which has not been found deficient for a lack of such reference. The committee, bearing in mind its instructions to prepare one clear and definite statement, was satisfied that the present type of form was desirable. Moreover, the Augsburg Confession itself endorses the ancient creeds, and is in a real sense an amplification of them. Our forms of worship also prescribe the use of at least two of them.

3. It is asserted that "the Word of God" and the "Augsburg Confession" are too closely connected, and that they should have been mentioned in distinct and separate sentences. As a matter of fact the new form very clearly separates them both by grammatical construction and punctuation; and yet it also properly unites them in the same sentence. To say that the General Synod receives the Bible and builds upon it would be the merest truism. If this self-evident proposition were all that is desired there would be no need for a Doctrinal Basis from the Lutheran point of view. But we receive the Bible as interpreted by the Augsburg Confession. This differentiates us from other religious bodies, and is in accordance with common usage. For instance, the Doctrinal Basis of the Methodist Episcopal Church, to which its ministers must subscribe, contains the following question: "Do you believe in the doctrines of the Holy Scriptures as set forth by the Articles of Religion?"

4. Some would remove all allusion to "the fathers" because we are old enough to stand on our own feet! The General Synod, we trust, is quite unprepared to repudiate the fathers of the Reformation. It joyfully acknowledges its human paternity. Its roots go deeper than the beginning of the last century. It is not ashamed of its historical antecedents, nor is it willing to

forego its heritage. We claim to be the Church of the Reformation.

5. The critics have declared that the Church is not founded on the Word, as declared in the Doctrinal Basis, but that the Church preceded the Word! "Jesus Christ founded the Church before there were any New Testament Scriptures," it is said. But this is quite misleading, for the Word existed before it was committed to writing, as everyone knows. Moreover, "the law and the prophets," the Old Testament was extant. Our Lord Himself has forever settled the relative positions of Word and Church in His declaration to Peter, the living confessor, "Upon this rock I will build my church" (Matt. 16:18). It is the fundamental error of Rome that the Church is anterior and superior to the Word. It was against this that the Reformers contended, and affirmed the supreme authority of the Bible, making it "the formal principle of the Reformation." The Doctrinal Basis correctly represents the Church as founded upon the Word.

6. The chief objection to the proposed amendments centers upon the word "unaltered," although it has appeared frequently and without offense among the deliverances of the General Synod. It is true in a sense that there is but one Augsburg Confession—that which was presented in Latin and German at the Diet in 1530. The autograph copies, however, were never seen afterward by any Protestant, and disappeared entirely from the Catholic Archives within a few years. Even the author of the Confession, Melancthon, did not preserve a complete copy. The hope of the recovery of the original is therefore, not entertained.

Before the Diet had adjourned, numerous unauthorized and imperfect copies were circulated. Melancthon, therefore, with the consent of the Elector, although forbidden by the Emperor, reproduced the Confession from "a copy of good credit" in his possession. This is the so-called "editio princeps" of 1530-31, and is apparently unchanged in content from the original, though it probably differs from it in language.

Beside this edition Melancthon prepared a Latin "Octavo Edition" in 1531, and also a German Edition in 1532. The so-called "Textus Receptus" of the Confession which appeared in the Book of Concord belongs to this period, having been derived probably from an unfinished copy of the original. All these

editions are known as *invariatae*, or *unaltered*, not because they are verbally or textually alike or literal copies of the original, but because they present the doctrinal content unchanged. The word "unaltered" has reference to content and not to verbal form.

Over against these editions is that of 1540, in which there are decided changes. This is known as the *altered* or *variata* edition. But even this edition passed current for some years, until its manifest effect led to its repudiation.

It is perfectly true, in a strictly literal sense, that there is no "unaltered" or absolutely pure text of the original Confession extant. The same thing is true of all ancient writings, even of the sacred Scriptures, but this lack does not discredit them. In the case under consideration the word "unaltered" is used to differentiate the editions in which the content is unaltered from those in which the content is altered.

The critics say that if there be any defining words, they should be "*editio princeps*" from which the present translation in our Hymnals was made. But this misses the point at issue, which is not one of textual criticism. The "*editio princeps*" belongs to the general type of the unaltered as over against the altered Confession. It is the best text now obtainable, though it is not inconceivable that even a better text might be discovered. The mentioning of the words *editio princeps* would not be quite explicit enough, for as Kolde says "Of this so-called *editio princeps* at least two principal kinds must be distinguished which must have originated from the fact that during the printing slight divergencies occurred in separate sheets, or changes were made necessary through corrections, while the printer, as was frequently done during that period, circulated copies without the corrections." (See *Confessional Principle*, p. 523). From this it appears that the designation, *editio princeps*, would be more confusing and inexact than *unaltered*, which stands for the type and not for a particular text of that type.

In the case under consideration "*editio princeps*" and "unaltered" both refer to the identical thing. Hence, there would be no gain whatever in exchanging words. The objection to the expression "*editio princeps*" is that it is pedantic, unusual, and unhistoric. We venture the assertion that in over three and a half centuries the words "*editio princeps*" have never appeared

in the confessional statement of any congregation or synod. The word "unaltered" occurs in nearly all the older treatises on the Confession, is found in the confessional statements of European and most American Lutheran bodies, and was incorporated in the constitutions of the churches in America by Father Muhlenberg.

But why use any appellation? The General Synod has found its use necessary in self-defense. Misunderstanding and misrepresentation will be avoided when once the unequivocal word "unaltered" appears in the Doctrinal Basis. Moreover, the evasive and Jesuitical claim that the subscriber to the simple unqualified Augsburg Confession may choose for himself any form of it can not be allowed for a moment, and now makes it actually imperative to use the word "unaltered."

A word should also be said in reference to the new Article on Secondary Symbols. It has been alleged that the article begins in too apologetic a manner, and that it is not positive enough. We suspect that for some it is entirely too positive. At all events it meets the purpose for which it is intended. The General Synod's instructions demand the recognition of these symbols "as expositions of Lutheran doctrine." Nevertheless, it stands by the generic Confession "as a sufficient and altogether adequate doctrinal basis for the co-operation of Lutheran Synods." Mark the expression. It does not affirm that the Confession is a sufficient doctrinal basis for theology, but for synodical co-operation. It wishes to say that the Augsburg Confession is broad enough for all Lutherans to stand upon, but that the secondary symbols are useful and instructive. It mentions the Small Catechism in particular as a book of instruction because the General Synod has adopted it and published it as such.

Taking the amendments all in all they are a decided improvement on the existing constitution. They are simple, clear and unequivocal. They depart in no sense from the present confessional attitude of the General Synod, and only express its own repeated deliverances and interpretations. Should the consciousness and the conviction of the Church hereafter demand a restatement of its Doctrinal Basis, it can be made all the better from the vantage ground gained by the present amendments.

Gettysburg, Pa.

ARTICLE VI.

THE INDIA MISSION, 1900—1910.

BY REV. JOHN ABERLY, D.D.

Reports of the India Mission are published annually. Biennial reports are made at the meetings of General Synod. It might seem that any further reports ought to be unnecessary, and yet a survey covering a decade has its advantages. It enables one better to estimate the progress made. It also permits attention to be called to marked features that cover a number of years and distinguish them from other periods. In the Lutheran Quarterly for 1876 (Vol. IX P. 263) Rev. Rowe wrote an article which brought the records of the Mission up to his time. It is a most valuable document and could not be replaced now. In 1902 a review of the decade from 1890 to 1900 was published (Vol. 32 P. 101). In the present article the attempt is made to bring this review up to date. It is not history. It is hoped, however, that the facts brought together may be of value to the future historian of the Mission.

The period from 1900 to 1910 was a very prosperous one whether viewed from the support given the Mission in America or its development in India. The equipment of the Mission was very materially enlarged. Two new stations were added during this time, those of Chirala and Sattenapalli, and a third, that of Tenali, was provided for and almost completed. The orphanage bungalow and orphanage buildings were built during this same period. Two splendid new churches, the only ones that can in our Mission compare with Churches in Christian lands, one at Rentachintala, provided for largely by Dr. and Mrs. Albrecht, and one at Guntur, largely paid for by Mrs. Stork, have been erected, as also the Hospital Chapel built by Mrs. Zimmerman after her visit with Dr. Zimmerman to our Mission. The College has been extended by adding a second story to the eastern wing. A house-boat has been provided for work in the part of our District under irrigation. Projects launched and provided for but not yet completed are the Sylvanus Stahl School for Girls, the Chirala Hospital, the Converts'

Home and the Children's Ward and Nurses' Home in connection with the Guntur Hospital.

The record of the Mission, as revealed in the statistical table, shows unparalleled progress for the period under review. At the beginning of 1900 the baptized membership was 18,964; at the close of 1910, 40,198. The number, it will be seen, was more than doubled in these eleven years. During this period no less than 29,00 persons were baptized. Communicants have risen from 6,762 in 1900, to 13,839 in 1910; Inquirers from 496 to 5,734; benevolence from \$1260 to \$2160; all Indian money receipts from \$7600 to \$18,700; pupils in Mission schools from 5,781 to 8,859; Indian workers in congregations and schools from 418 to 723; the number of villages in which work is carried on from 529 to 777; and the number of villages in which there are Christian congregations from 426 to 526. It has been one of the most encouraging periods in the history of the Mission when viewed from its statistical record. The following table shows the details for this period:¹

The period was ushered in with a famine, the most severe that India has experienced since 1876-77. The famine was the Church's opportunity to show practical Christian help and sympathy with India's starving millions. Americans were especially active in this kind of ministry. Mr. Klopsch, of the *Christian Herald*, undertook to provide for 5,000 famine orphans for a period of five years. He not only redeemed his promise but even extended the period of support to seven years. It has well been called one of the largest organized charities of all times. Nearly a million of dollars were administered by the *Herald* for famine relief and for the support of the orphans whom the famine left in Christian orphanages. Our mission shared in the benefits of the fund at the same time that it supplemented it by famine relief funds of its own. As a direct result of this

1 The following Table shows the details for this period:

Net			Net				
Year.	Baptisms.	Mem- bership	Year.	Baptisms.	Mem- bership		
1900	1962	1522	20486	1906	3829	2056	36109
1901	4191	3686	24172	1907	1317	840	36949
1902	2551	2190	26362	1908	1228	306	37255
1903	3022	2474	28836	1909	1681	981	38236
1904	1979	1588	30424	1910	3159	1962	40196
1905	4094	3629	34053				

Baptisms 29013; Net Increase 21234.

there has been added a new department to our mission operations, that of an Orphanage and Industrial Institute.

Another of the results of the famine, no doubt, was a larger ingathering into the Christian Church than we would have otherwise had. At the time of famine there were reported no less than 20,000 Inquirers. This might give occasion for those unfriendly to Missions to bring the charge, so often repeated, of their being rice Christians. The fact that seven years after the famine there were still nearly 6,000 Inquirers ought to be proof sufficient that the movement towards Christianity is deeper than a mere desire for the loaves and fishes. The famine furnished occasion to preach the Gospel to India in a practical way. The rich of India did very little to save men from starvation. This service had to be rendered by Christians on the other side of the globe. The human heart responds to kindness everywhere. It does so in Christian lands. This famine relief was a chapter in Christian Evidences which the unsophisticated villager of India could understand. This it is that not only gave us the large numbers of Inquirers at the time of the famine, but has also, as the figures will show, resulted in a steady increase of our membership ever since. Some indeed went back but the large majority remained steadfast.

The period under review was also characterized by changes of vast moment in matters educational, especially in so far as it affected higher education. Lord Curzon's viceroyalty marks an epoch in India's history in more than one respect. One of the tasks he assigned himself on assuming the helm at the head of the Government of India was to reform higher education. Before giving effect to this purpose a Commission was appointed early in his administration to examine and report on University education in India. India has four chartered universities—those of Calcutta, Bombay, Madras and Allahabad. These cities are, however, not the places where these Universities have all their institutions. Indeed, they are not teaching institutions at all. The Senates of the Universities mark out the courses, conduct the examinations and confer the degrees. The studies of candidates for degrees must be pursued in an affiliated college which has been approved by the Senate. Thus the colleges of which each university is composed are scattered all over a Presidency. The reforms recommended affected the composition of

the Senates which were made smaller and more efficient. They especially affected the courses of studies. Standards were raised. Colleges were required to have better equipment. Electives, which had hitherto been limited to the last two years in the course, were now extended to the entire course. The university idea of a group of subjects along the line of which each student has to specialize is now followed from the beginning of the preparatory to the end of the college course. It has been a step forward but it has required a large increase in expenditure to meet the new demands. A number of colleges have had to close their doors as a result. Our college went through this critical time but not without its effect on the institution. In 1900 the college cost the mission over and above receipts from Government grants and students' fees only \$1200; in 1905 the cost was as low as \$400; in 1910 it cost the mission \$4300; in 1905, before the new regulations went into effect, there were 985 students in college, high school and lower secondary school; in 1910 there were 514. Our mission can congratulate itself that it passed through a crisis which some sister institutions could not meet. But it must be evident that we are remiss in not providing for our college a permanent endowment. It is the only Church college in our General Synod that has no endowment. As long as the general fund provides the funds needed to maintain it, this may be thought a matter of no importance; but it does not seem wise mission policy to make the institution dependent on funds that may at any time be restricted; nor do we see any more reason why the college here should be dependent on the regular benevolence of the churches than that the colleges at home should be thus supported.

In line with the changes along educational lines must be noted the political changes of the decade. They perhaps, more than any other, will be regarded as the chief events that will deserve to be chronicled during this period. Just about the middle of the decade Bengal was divided into two administrative units. This was done, it was claimed, to ensure administrative efficiency but it was done in spite of the wishes of the Hindu people of Bengal. The Mohammedans, it ought to be noted, have all along supported the Government in the matter of the partition. The protest of Hindus seems to have been based on sentiment only, but one must sympathize with the sentiment that

wants to keep the people whose mother tongue is the same under the same government. The protest was, however, disregarded by the authorities. The Bengalee then resorted to other measures to compel the authorities to reconsider their action. English goods were boycotted. All were urged to buy only Indian goods. This became the occasion for agitating all kinds and degrees of nationalism. Extremists would send the foreigner out of the country bag and baggage; others would work out their political and economic salvation under the protection of the British Government. The extremists are in the minority, it is true. But it is they that have perpetrated the acts of violence that have given the world a new idea of the capabilities for good or ill of the mild and gentle Hindu when once he is stirred up. Officials in the country have been assassinated, both native and European. The bomb has been hailed as the emancipator of India. A spirit of patriotism unknown before has been aroused especially among the students of the land.

This has its effects on missions. It needs to be emphasized that hitherto the movement has not been anti-missionary. Many instances of friendliness towards missions by the leaders in it could indeed be cited. Acts of violence against missionaries in connection with the movement have been limited to two or three. However, the movement has been patriotic and India's patriotism can hardly be disassociated from its religion. Think of India, without any history except such as its religious books, with all their extravagances, enable one to trace; India, with every act of daily life fixed by a religious custom; India, with its social organization resting entirely on caste, an institution that claims religious sanction; how could a revival of patriotism take place dissociated from a revival of religion!

In the agitation against imported goods it was only natural, therefore, that there should be included an agitation against a foreign religion. This has led to a revived interest in the religion of India. Young India realizes, however, that this must have new life put into it if it is to meet the demands of the present. So there has been a following of missionary methods often while opposing missions. Missions have been active in opening schools in the country; Swadeshi (the word used for the new movement, meaning *pro patria*, one's own country) schools were opened along similar lines. Missions have worked among

the secluded women in the zenanas and in relieving suffering in hospitals, the *Seva Sadan* Society (Servants of India Society) has been organized to work along similar lines. Heretofore, missions alone have befriended the outcaste population of India among whom are numbered one-sixth of the population or 50,000,000 people; now nothing is more common than schools for the "untouchables" (a new name that the movement has given to the outcaste) and conventions held for their social amelioration and uplift are of very common occurrence. All these have so affected missions in the large centers that work there has become increasingly difficult. It has not yet reached the smaller places but signs of its coming there are not wanting.

Along with these more unfavorable features of the movement are a number that must be considered a result of the impress of Christianity on India. There is an agitation for the abolition of caste. The practical reason for it is that India can never be welded into a nation while caste differences divide them as they do now. There is also an agitation in favor of the elevation of women. The Purdah system has become much less rigid during this decade even in the smaller places in India. In line with this there is an agitation that India's temple endowments, which are very extensive at the famous shrines, should be diverted, from at least the support of temple prostitutes and devoted to educational and other useful work. In line with this, temple prostitutes have already been abolished in some of the native states. There is also an agitation for compulsory education and a bill now in the legislature, if passed, will mark the beginning of its introduction into India.

It would lead us beyond our purpose to describe the political changes in India except in so far as they have their effects on mission work. The decade has brought missions, especially in the large centers, face to face with a new condition of things. We now are threatened with rivals in our work among the very classes which India's castes heretofore, because they would not think of touching them, had left entirely to us. Opposition, as the work extends to the middle and higher classes, promises to become much more active. Hitherto the caste Hindu has remained unconcerned about our doings as long as we did not invade his caste or home and make converts there. Now he is beginning to become aggressive and to follow our methods of work

while labelling them as his own. One often is led to wonder whether this motive, which, however, pure in some, in the majority is resting on a spirit of opposition to missions and their proselytizing methods, will have strength and endurance enough seriously to affect and move India's 300,000,000 people. It is hardly safe to assume the role of the prophet yet one is inclined to believe that the movement will wane for lack of a sufficiently powerful motive to make the sacrifices that will have to be made to effect India's regeneration. We can, therefore, view the movement without alarm, even with sympathy. Missions can be grateful for the best of all recommendations that this movement has given them. Mission methods have often been criticized in India as elsewhere. The fact that those who are most keen in opposing the work of missions begin by adopting many mission methods certainly is acknowledgment that we are working along right lines. We also believe that in the ranks of reformers and social workers, which the movement has called forth, there are those who have received inspiration from Christ and Christian teaching and example, and in this we may well see one of the fruits of the sowing that has been done by the Christian missions in India.

Coming to the Christians in India, this spirit of nationalism has not been without its effect on them. A national missionary society has been organized which has been doing good work though not yet on a large scale when the needs of a great country like India are considered. Everywhere there is a desire, and it is a legitimate one, for larger control of the Church's affairs by the Christians in India themselves. In our own mission the way for such enlarged responsibility has been prepared by the organization of a Synod, which must be chronicled as one of the chief events of the mission in this decade. Missionaries, Indian pastors and an equal number of lay delegates now consider the questions affecting the Indian Church and largely control the work and workers supported from all funds raised in India. Sufficient emphasis has hardly been given to the Synod's adaptation to a time like the present. In it we have the organization fitted for any new aspiration toward self-government and self-support in the Indian Church that the changed times may bring with them.

One of the outstanding features of the decade in our mission

history is the encouraging beginning made in work among the Sudras or farming classes. Hitherto our work has had results chiefly among the laborers attached to these farmers who, in their condition, do not much differ from serfs of the soil. The farmers on the other hand are the bulk of the population of India which is almost entirely an agricultural country. If once we can win them, then India's redemption will be nigh. In the Palnad this class has become exceedingly friendly because of the special efforts made to work among them by the missionaries of that part of our field. Between four and five hundred from a number of sub-divisions of the Sudra classes have actually been baptized during the last few years while a great many more have enrolled themselves as Inquirers. The spirit of friendliness among the Sudras extending to almost every part of our mission field gives promise of similar ingatherings elsewhere. This movement introduces us to perplexing problems, chief of which is how much concession is to be made to their caste prejudices. But we look on the beginning of this work as the most cheering feature of the work of the past decade. India moves not by individuals but by masses. It is the beginning of work among a class that is most difficult. It was so among outcastes. It took thirty years of work among them in our mission before they moved in any considerable numbers. Now such a movement is beginning to appear among the bulk of the population in India. It is small as yet. It needs wise direction. But do you wonder that as we contemplate its possibilities we are overpowered with the thought of what God permits us to see of His working in this our field? For this open door we have been waiting for a long time. Now that it is at least giving promise of opening will the Church not send forth laborers sufficient to enter it?

The period under review, it will be acknowledged, has been one of marvellous doings whereof we may well be glad. A new spirit has come over India, which, though not always friendly to missions, even often avowedly hostile, yet adopts many of the objects and methods of mission work. The membership of our churches has more than doubled during this period. An educational crisis has had to be met by our college. It has passed through it safely and its continuance is assured if the Church will meet the increased cost of maintaining it.

A new movement has begun among the Sudras of our dis-

trict which has the promise of increasing and spreading very rapidly in the not-distant future. When the history of the mission is written we believe that it will be found that there has been no more fruitful period in its history than that which we have thus briefly attempted to review.

Guntur, India.

ARTICLE VII.

ACTUAL ATONEMENT FOR SIN AN ANTITYPAL CLIMAX.

BY REV. HIRAM KING, D.D.

Divine revelation became redemptive at the fall and man's deliverance from sin could be wrought only through suffering. It was foretold in the protevangel, not only that the "seed" of the "woman" should destroy the serpent but also that the serpent should lacerate his person (Gen. 3:15). It was, moreover, assumed in the protevangel, that the serpent and the woman were jointly generic for the prospective race in the sphere of morals, and that the divinely inspired enmity between them would be transmitted to their respective offspring. As the seed of the serpent and the seed of the woman would be the successive generations of men, it follows that man's redemption was not meant to be miraculous but historical—not the instantaneous achievement of the woman's first-born son but the *final* accomplishment of her greatest offspring, in whom would culminate, at last, the redemptive agency, incipient subsequently in the person of "righteous" Abel. The struggle for world supremacy was, therefore, to take place, not directly between God and Satan, but through the two inimical divisions of the race itself, and to proceed from the inauguration of hostilities in Eden to complete race-disenthralment at the climatic "bruising" of the serpent's head at Calvary. It is subject of Biblical record, finally, that revelation was, in all respects, modified and dominated by the protevangel as its terms imply, and that, in its historical expression, the protevangel became functional for the institution of a soteriological order for the world through the redemptive self-sacrifice of the Deliverer it promised.

Redemption is deliverance from sin, and as it was by *sacrificial offering for sin* that atonement was made, the pivotal question at once arises, What was the expiatory significance of the respective sin-offerings of the Old and New Testaments? Under the old covenant, the sin-offering consisted of two goats (Lev. 16); under the new covenant, the sin-offering was Christ (John 1:29).

The goats were the annual offering for sin in the administration of the Old Testament ordinances; Christ was the final offering for sin at the abrogation of the Old Testament institutions and the inauguration of the New Testament economy. As the two offerings were thus wholly dissimilar—dissociated, in fact, on the scale of being itself—and as the former offering was a prophesy in type and the latter offering its antitypal fulfillment, it is confidently anticipated here that the correct exposition of the expiatory significance of each sin-offering will demonstrate the truth of the propositional title of this paper, that Actual Atonement for Sin was an Antitypal Climax.

In the discussion of the dual subject, the purpose is to establish (1) that the sin-offering of the Old Testament made sin harmless, and (2) that the sin-offering of the New Testament removes sin.

1. *The sin-offering of the Old Testament made sin harmless.*—Many generations subsequently to its declaration, the protevangel was restricted to Abraham and his descendants as the human parties to the old covenant (Gen. 17:7) and the Messianic promise became concrete in the life and politico-religious institutions of the Hebrew race. The Old Testament economy, from beginning to end, was, in fact, nothing more nor less than the protevangel in its historical expression, and all its capabilities for the purpose of its proclamation were functional in the Old Testament ordinances.

As now, the *content* of the protevangel was only the *promise* of man's deliverance from the serpent, it plainly follows that his *actual* deliverance was still in *prospect* all the way from Adam to Christ. The conclusion is fully warranted by the New Testament Scriptures which declare, in unmistakable terms, that the Old Testament believers "received not the promises" (Heb. 11:39) and that they "all died in faith, not having received the promises, but having seen them and greeted them from afar" (V. 13). As, moreover, the expiatory provision of the old covenant was, necessarily, restricted to the *scope* of the protevangel, the plain inference is that the Old Testament atonement for sin was only the prefiguration of the actual atonement for sin—its ceremonial promise.

It was, in fact, not the primary function of the protevangel to atone for man's sin but to mediate the birth of man's De-

liverer, and its effectiveness for its purpose was necessarily contingent on its historical expression, since the ultimate fulfillment of its promise depended on its plastic power in human life from the beginning. The moral nature of man at the fall was, in the main, still elemental and the birth of the Deliverer at the beginning of race-reproduction, or in an early generation, was quite impossible, because he was to be *divine* as well as human (Isa. 7:14; 9:6; Luke 1:31-35) and man, prior to his ethical and spiritual evolution, was manifestly unqualified for union with the Second Person of the Trinity (John 1:14)—in a virgin birth (Isa. 7:14). Nor was man's elevation for the prospective incarnation at all possible without the dominance, in race history, of the supernatural factor of the protevangel. It is true that the civilizations of Egypt and Assyria and Greece and Rome were marvelously great, but they were, nevertheless, buried under the ruins of their respective empires and their archaeological monuments bear eloquent testimony to the utter failure of the old-world titans to climb into the coveted Olympus of the "world rulers" (Eph. 6:12) for their moral self-disenthralment. Not only was the old world, thus in its *maximum self-evolution*, unable to free itself from the coils of the serpent, but, even under the historical impulse of the protevangel itself, it required forty centuries of the moral and spiritual sublimation of human nature to make the chosen people "peculiar" (Deut. 14:2) enough for the race-mediation of salvation (John 4:22)—in an incarnation.

The Old Testament, then, was the expression of the protevangel in man's life that, as the final fulfillment of the Messianic promise, the seed of the woman should be *theanthropic*.

While, however, the Old Testament was thus *preparatory* to the New Testament and even indispensable for its institution, the New Testament was really *causative* for the Old Testament and conditioned it from the fall to Pentecost. It may seem paradoxical but it is true, nevertheless, that the normal order, in causation, is universally from the ideal to the actual—from the future to the present, as it were. The causation of the Old Testament by the New Testament was due, in point of fact, to the well-known law of *evolution*, which is basic for development and growth everywhere, and under whose marvelous operation, things in *prospect* project into *present* conditions the potencies

of their own transition from *ideal* to *actual* existence. Thus, for example, it is a recognized fact in natural science that the fruit blossom is conditioned on the *prospective* fruit, although it anticipates and mediates it. The *ideal* fruit projects the *actual* blossom and determines its species. The child, in like manner, precedes the man in actual life, but biological science teaches, nevertheless, that the *ideal* man is formative, in race reproduction, from conception, through childhood, to *actual* manhood. So also was the prophetic utterance conditioned on a *future* event, the prophet *foretelling* its occurrence by *pre*-vision. It was thus that the Old Testament was projected by the New Testament, and that the Old Testament became, in turn, the medium of the historical expression of the New Testament in the birth of the promised Deliverer.

The mutual relation of the two covenants was, accordingly, typical and antitypal, and it is here that the New Testament estimate of the Old Testament ordinances becomes decisive for the true interpretation of the Levitical ceremonial institutions.

Under the general designation of "the law," the sacrificial system of the Old Testament is declared by the writer of the Epistle to the Hebrews to have had "a shadow of the good things to come, and not the very image of the things" (10:1). This exegetical authority, it may be assumed, is altogether unimpeachable and the key to the expiatory significance of the respective sin-offerings of the two covenants will be found in their mutual relation as *shadow* and *substance*.

The expiatory shadow was manifestly cast by the *prospective* sin-offering at Calvary upon the statute book of Moses at Sinai. The sacrificial goats were the *foreshadow* (prefiguration) of the "Lamb of God." The two sin-offerings were, accordingly, an exemplification of the law of evolution in the sphere of divine revelation, and, like the two covenants themselves, they were mutually typical and antitypal.

As, then, the Levitical sin-offering was not a sacrifice in substance, at all, but only the shadow of the prospective offering for sin, it follows that atonement for sin was not really wrought by Levitical expiation. This is the conclusion of logic. Is it also the teaching of the New Testament Scriptures? Yes. "For it is impossible that the blood of bulls and goats should take away sin," is the unqualified and unmistakable affirmation of

the writer of Hebrews (10:4). Revelation must necessarily confirm logic here, because, as all the world knows, it is impossible for a shadow to perform the functions of the substance that casts it.

Since, then, Levitical expiatory sacrifice did not actually atone for sin, what was the real significance of the Levitical sin-offering? The function of typical expiation was twofold. As it affected man, the sin-offering *renewed the consciousness of sin*. The spectacular confession of the sins of the people, by the High Priest, over the head of the scapegoat for their transportation into the wilderness, was only the *typical assurance of antitypal expiation*. The whole dramatic expiatory ceremonial, on the Day of Atonement, was meant, not to remove the sins of the worshippers but *to lay them on their consciences*. "But in those sacrifices there is a remembrance made of sins year by year" (Heb. 10:3), is the unequivocal declaration of the New Testament Scriptures, that Old Testament expiatory offering really *aggravated* the burden of sin. In its relation to God, the function of the Levitical sin-offering was *to put sin out of sight*. The conclusive proof here is that the primary meaning of *kaphar*, the Hebrew word to make atonement, is, not to remove but *to cover*.¹

Thus, while the New Testament Scriptures teach that the Old Testament sin-offering did not take away sin but brought sin to remembrance, the Old Testament terminology proves that the expiatory rite made sin invisible to God. The sin-offering of the Old Testament, therefore, made sin harmless.

2. *The sin-offering of the New Testament removes sin.*—At the establishment of the new covenant, the "shadow of the good things to come," which the law had, was succeeded by the substance which had cast it in the annual expiatory ceremonial. The *Ideal Christ*, who was the "very image of the things," which the law had not, came into *historical manifestation as the Antitypal sin-offering* and was, therefore, the final fulfillment of the age-long symbolism and prophecy of the Old Testament expiatory typology.

1 Righteousness could not have been "of the law" because "a law" was not given to "make alive" (Gal. 3:21). The "inheritance" is not "of the law" but "by promise" (V. 18).

The tragedy of Calvary was enacted in full accordance with the terms of the protevangel and the "image" was the *actual* victim in the antitypal offering. The serpent could sting only the "heel" of Christ by slaying Him, because "In him was life" (John 1:4) and He rose from the dead at will (John 10:18). On the other hand, Christ crushed the serpent's "head" in His death and resurrection, because He "gave himself for us, that he might redeem us from all iniquity" (Titus 2:14), "gave Himself a ransom for all" (1 Tim. 2:6) and "was delivered up for our trespasses, and raised for our justification (Rom. 4:25). These Scripture proofs of the atoning efficacy of the death of Christ are elucidated and fully justified by the identification of Christ and the constitution of His Person. The answer to the ever-recurring question, "Who is Christ"? is the following:

He was *pre-existent*. "Before the world was" (John 1:1; 17:5), He was with the Father.

He was the *Creative Agent*. Through Him God "made the worlds" (John 1:3; Heb. 1:2).

He is *divine*. His divine sonship was declared by a voice from Heaven (Matt. 3:17). His deityship was predeclared by the Psalmist (45:6) and also implied in His acceptance of its ascription to Himself by Thomas (John 20:28).

He is the *Second Person of the Trinity* (Matt. 28:19).

As to the constitution of the Person of Christ, God and man are united in Him and He is the *Theanthropos*, the *God-Man*. Like an ordinary man, He is a member of the race by birth. But then, He assumed the human *order* of life in His supernatural conception (Matt. 1:20) and, as prefigured by Adam (Rom. 5:14), became the spiritual progenitor of the race. With evident reference to the spiritual generation of man from Him, He is called the "last Adam" (I Cor. 15:45). As a mere descendent of Adam, He could not possibly have wrought the atonement. His expiation of sin would have been impracticable, because He could not have assumed the "sin of the world." He could not have borne "our sins in his body upon the tree" (1 Peter 2:24) just as the scapegoat could not actually carry the sins of the Jews into the wilderness. Sin is personal and personal accountability absolutely prohibits its transfer for vicarious expiation.

The key to the atonement is, in fact, not found in the death of Christ but in His *progenitorial relation to man*. The death of Christ derived its expiatory efficacy wholly from the constitution of His Person. The order of human life was regenerated at its assumption by Christ (the incarnation) and He was personally free from sin. Constructively, however, as the spiritual progenitor of the *fallen* race (the order of human life a constituent of His Person), He was "made to be sin on our behalf" (2 Cor. 5:21).²

As the transgression of the "first Adam" preceded the exercise of his progenitorial function and thus tainted the race-life in his person before its transmission in natural generation, he plainly committed the race to the fall prior to its *actual* existence. His breach of the moral law, in fact, impaired his progenitorial function and his race is *malformed* in birth. The natural race being thus only potential in Adam when he fell, found itself involved in sin absolutely without its own agency.

Was, now, the spiritual race in like manner only potential in the "last Adam" when He atoned for sin? And did He redeem the race from the fall before it *actually* existed? Yes. Christ is the author of the new creation, not by *creative act* as in the first creation (John 1:3), but by *spiritual regeneration* (John 3:5; 1 John 3:9). As the regenerative function could exist in Him and be exercised by Him only as the "last Adam," it is quite plain that it was only when the "Word became flesh" that He (Christ) was constituted the spiritual progenitor of the race. It is thus demonstrated, by reason, that the spiritual birth of man was impossible prior to the institution of the New Testament economy, and logic is here again confirmed by revelation. "Except a man be born of water and the Spirit (in baptism), he can not enter into the Kingdom of God," is the explicit declaration of the "last Adam" Himself on the subject, and it is self-evident that the regenerative function could not have been exercised in baptism prior to the appointment of this initiatory

² "My God, my God, why hast Thou forsaken me"? was a cry of horror and marked the climax of the antitypal expiation. As separation from God involves a moral being in the rayless despair so fittingly symbolized by the darkness which enshrouded Christ when He uttered the cry, it is apparent that, at the moment, He suffered the extreme penalty for sin.

ordinance (Matt. 28:19) and the effusion of the Spirit at Pentecost (Acts 2).³

As, now, the order of human life was not only regenerated in the constitution of the Person of Christ but also cleansed from its original sin-taint, it follows that the spiritual race is free from sin. Just as the natural man partakes of the old race-life in his descent from Adam, so the spiritual man partakes of the new race-life in his generation from the Person of Christ. As, moreover, Adam is the progenitorial type of Christ, the generative parallel is complete. The law of generative heredity is therefore operative in the spiritual realm as well as in the order of nature (in regeneration just as in natural generation) and the spiritual man, like his progenitor, is not only *theanthropic* but also *sinless*. The key to the atonement is, accordingly, the progenitorial relation of Christ to the race.

Do the Scriptures, however, confirm the conclusion that the people of God, under the new covenant, are free from sin? Yes. "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he can not sin, because he is begotten of God" (1 John 3:9), is the affirmation of the Lord's most intimate disciple. The "new man" (Eph. 4:24), constantly loyal to righteousness in distinction from the "old man" (v. 22), persistently waxing corrupt, is without sin (by voluntary act), and the expiatory significance of the respective sin-offerings of the Old and New Testaments was correctly estimated by John the Baptist when he bade his disciples "Behold the Lamb of God, which taketh away the sin of the world."

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3 As children of God (Ex. 4:22), the Old Testament people were typical as well as their religious ordinances, and Pentecost, like Calvary, was an antitypal climax. Their spiritual life was not *theanthropic* but *anthropic*. They are, in fact, characterized in the New Testament as school children, "Kept in word under the law" which was their "tutor" to bring them to Christ (Gal. 3:23, 24). So, also, the believing dead under the Old Testament, who "received not the promises" (Heb. 11:39), were not to be made "perfect" "apart from us" (v. 40) under the new covenant. The inference is fair that they were made "perfect" in actual childhood to God at the antitypal fulfillment of the "promise" and that the Holy Spirit fell on the expectant believers in Hades, at Pentecost, as well as on the living disciples at Jerusalem.

ARTICLE VIII.

FAITH AND SIGHT.

BY PROFESSOR J. M. HANTZ.

The Province of Faith, in relation to the reception of religious truths is frequently, and in various ways, contrasted with that of Reason. The contrast between them has sometimes even been carried so far as to represent the two as separate faculties of the human mind, conversant about the same objects, and arriving at different, and even contradictory conclusions. (On belief as distinguished from knowledge, compare Pearson on the creed *init.*)¹ At other times they have been described, not indeed as opposed to but as wholly distinct from and independent of each other, as having each its own action and its own object with no mutual communication from one to the other; Reason being distinct from Faith, as seeing is distinct from hearing; and the knowledge derived from the one being incommunicable to the other, just as the eye can take no cognizance of sounds and the ear can give no apprehensions of colors.²

1 This antagonism between Faith and Reason is assumed in the well known passage at the conclusion of Hume's Essay on Miracles: "Our most holy religion is founded on *Faith* not on reason; and it is a sure method of exposing it to put it to such a trial as it is by no means fitted to endure." The distinction which in Hume's hands serves only to point a sarcasm against Christianity has been seriously adopted by some later writers, as a mode of reconciling the claims of Christianity with the supposed requirements of physical science. Such seems to be the view advocated by the late Professor Powell who in his *Order of Nature*, p. 429, says, "From what has preceded, it appears that, while the difficulties of miracles are fully seen, if not explicitly avowed, by some theologians, the acceptance of them is regarded purely as a matter of religious *faith*, and spiritual apprehension, not as a point of reason or a deduction of the intellect, to which they admit it is even opposed. And thus this on the side of religion entirely concurs and harmonizes with the verdict of philosophy, which if it fail to recognize physical interruption, freely acknowledges spiritual influence and the power of Faith, and when its own dominion ends, cordially recognizes the landmarks of the neighbor territory, and allows that what is not a subject for a problem may hold its place in a creed." Other passages to a similar effect may be found in the same work, p. 439, and in the essay by the same author on the Evidences of Christianity. *Essays and Reviews*, pp. 127, 142.

2 In Mr. Roger's admirable essay on "Reason and Faith" the contrast is expressed in language of this character expressing perhaps too strong a line of demarcation "While the bright eyes of Reason are full of piercing and restless intelligence, his ear is closed to sound; and while Faith has an ear of exquisite delicacy; on her sightless orbs, as she lifts them towards heaven, the sunbeam plays in vain." *Essays*, Vol II, p. 252.

It is not my present purpose to enlarge upon these contrasts, or to inquire how much truth or error is contained in either of them. Some indirect light may perhaps be thrown upon them by considerations suggested from another point of view; but directly I wish rather to call attention to the fact, that, in the language of Scripture, (2 Cor. 5:7), Faith when it is spoken of as a mode of receiving religious truth, is opposed, not to Reason, nor to any faculty or act of thought or reflection, but to an act of intuition,—to the immediate perception of a present object. This opposition is not affected by the question, whether the words *διὰ ἑδους* should be translated, as in our authorized version “by sight”; or whether they should not rather be rendered “by means of appearance,” or “of visible form;” thus denoting not the act of vision, but the object or thing seen. Whichever rendering we adopt, we have still the same act viewed in one or the other of its constituent elements. The act or object of Faith, and the context of the words point to the same interpretation; Faith in that which is absent is contrasted with sight or visible appearance of that which is present. In this life, being at home in the body, we are absent from the Lord; and by reason of this absence we are compelled to walk by faith and not by sight, looking forward however to the time to come, when we shall be absent from the body and present with the Lord.³ Other passages of similar import will readily suggest themselves. Such is that in the Epistle to the Hebrews, in which Faith is described as the substance, (or rather the confidence—*ἐποστasis*) of things hoped for, the evidence of things not seen (Heb. 11:1); and that in the Epistle of the Romans, where of Hope, whose confidence is Faith, it is said “hope that is seen is not hope; for what a man seeth, why doth he yet hope for.” (Romans 8:24). Similar again to this is the language of St. Peter “In whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.” (1 Peter 1:8).

Sight on the contrary, and the same may be said of every exercise of the intuitive faculties, whether external or internal,

³ “Opponentur inter se fides et species; fides in morte terminum habet, h. l. ergo tum incipit species.” Bengel, Cf. the LXX version of Numb. 12:8. *στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἶδει καὶ οὐ δι' αἰνιγμάτων*, which illustrates St. Paul's contrast *ἄρτι δι' ἐσόπτρου ἐν αἰνιγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον*. Compare Alford's note on 2 Cor. 5:7.

necessarily implies the actual presence of the object on which it is exercised. "Presentia si dentur, credentur absentia," says St. Augustine; and the context of his words is especially worthy of attention, as extending the distinction to the other modes of mental no less than sensitive intuition. "If," he says, "I should call your attention by words to any object which you may see with the bodily eye or perceive or remember to have perceived by any other bodily sense, scents, savors, temperature and such other things as we perceive through the body, by sight, hearing, smell, taste and touch;—or again, to any thing which you may so see by mental intuition as you see your own life, will, thought, memory, intelligence, knowledge, faith, and such other things you behold with the mind; and if in this manner you are convinced of the existence of the object, not merely by belief but by actual sight;—this object you consider me to have exhibited to you. But if I do not so exhibit a thing that it can be perceived and grasped by any bodily or mental sense, and yet make an assertion concerning it which must needs be true or false, but cannot be seen by either of these two kinds of sense,—it remains that we merely believe or do not believe. And such an assertion, if supported by the clear authority of these Holy Scriptures which are regarded as canonical by the Church, is without any doubt to be believed.* Faith then, according to this distinction, is not, as it has sometimes been called, "a kind of intellectual sensibility" or "a beholding of a truth";⁵ it is rather an accepting for true that which we do not behold. When St. Paul was

4 St. Augustine. *Epist.* cxlvii, 4. Hanc itaque distinctionem tene, ut si quid te admonuero, disserendo, quod ita videas oculis carnis, vel alio sensu ejus sentias, sen tu remisse recolas sient sentiuntur colores, fragores, odores, sapores, fervores, et si quid aliud per corpores; ceruendo audiendo olfaciendo gustando, tangendo sentuamus, aut ita videas mentis intuitu, at vides vitam, voluntatum, cogitationem, memoriam, intelligentiam, scientiam, fidem tuam, et quid quid aliud nudate conspicias, atque ita esse non tantum credendo, sed plane videndo non dubitas, hac me iudices ostendisse. Quod autem non sic ostendero, ut aut corporis aut animi sensu visum perceptumque teneatur, et tamen dixero, aliquid quod aut verum quidem aut fulsum esse necesse sit, sed multo illorum duum genere videatur; restat ut tantummodo credatur vel non credatur. Sed si divinarum Scripturarum, carum scilicet quae canonicae in Ecclesia naminantur, perspicua firmatur auctoritate, sine ulla dubitatione credendum est.

5 Thus Mr. Morell (*Philosophy of Religion*, p. 24), speaks of Faith as "the highest intellectual sensibility," and Coleridge, in a passage quoted in the same place, describes it as "a light, a form of knowing, a beholding of truth." So too F. Auclon (*Glaube und Wissen*, p. 42), defines philosophical belief as consisting in an immediate perception of supersensible existence.

caught up to the third heaven, and had visions and revelations of the Lord and heard unspeakable words which it is not lawful for man to utter, (II Cor. 12:1-4), the consciousness of what he then saw and heard was not Faith but intuition.* But when the same apostle, in the midst of the tempest, when all hope that they should be saved was taken away, declared, against all human probability, that there should be no loss of any man's life, and assigned as the reason of his assurance, "for I believe God that it shall be even as it was told me," (Acts 27:25),—his confidence was not in the visible, but in the invisible; not of sight, but of Faith.

Another characteristic of Faith, as depicted in Holy Scripture, is that it is frequently spoken of as something for which a man is responsible; something which he may be praised for having or blamed for not having; and which, therefore, is regarded as being in some degree under the control of his will. Faith is classed with judgment and mercy among those mightier matters of the law which the Scribes and Pharisees are reproved for omitting. (Mark 23:23); the faith of him that believeth God is counted for righteousness, (Rom. 4:3, 5); faith is enumerated among those fruits of the spirit which are opposed to the sinful works of the flesh, (Galat. 5:22). Our Lord upbraided His disciples for their unbelief and hardness of heart, because they believed not those which had seen Him after He was risen. (Mark 16:14). It is by faith we are told, that the saints of old obtained a good report, (Heb. 11:39); and he that believeth not, we are also told, is condemned already, because he hath not believed in the name of the only begotten Son of God, (St. John 3:18). So too the Holy Spirit is said to reprove the world of sin, because they believe not on Christ, (St. John 16:9); and we are bidden to take heed, lest there be in any of us an evil heart of unbelief, (Heb. 3:12). It is not indeed asserted or implied that the possession of this faith is entirely due to a man's own will or exertions;—on the contrary it is expressly declared to be the gift of the Holy Spirit; but this declaration only places faith in its relation to the will of man, on the same level with good works; both alike having need of the grace of God preventing us and working with us; but neither of them being so constrained

6 See St. Augustine, Epist. cxlvii, c. 13.

or necessitated, whether by natural causes or by spiritual influences, as to destroy the freedom of man's will or absolve him from responsibility in the sight of God.⁷

Sight on the contrary, and all other acts of immediate intuition, do not in themselves involve any exercise of the will or any moral responsibility. The antecedents or the consequences of the acts themselves are dependent upon laws of our bodily or mental organization which we did not appoint and which we cannot change. There is indeed a "lust of the eye" (I St. John, 2: 16), which is in itself sinful and which may be the occasion of future sin; but the sinfulness lies not in the mere act of sight as such, but in its voluntary accompaniments. We may of our own accord direct our eyes towards, and suffer them to dwell upon objects calculated to tempt us to sin; we may allow thoughts and desires of a sinful character to dwell in the mind;—and for so doing we are indeed fully and deeply responsible. But in the mere fact that an object when present to the eye, in whatever way its presence may be brought about, produces the sensation of sight, or that of thought or feeling, when present to the mind, makes known its presence by a corresponding state of intuitional consciousness—in this there is no volition, and, consequently, no guilt. We cannot choose to see or not to see, to hear or not to hear, when the physical conditions of sight or hearing are present; we cannot choose to be conscious or unconscious of our own states of mind, when the mental conditions of those states exist within us. Concerning Faith, on the contrary, though it may not be possible to separate from each other with minute accuracy the voluntary and involuntary elements which combine in the production of any one given act,—we may at least assert that it is not a result which follows inevitably from the presence of a certain amount of evidences as soon as we choose to turn our attention to it, and which cannot follow from any other conditions. We do not give the name of Faith to that assent which we are compelled to give to the result of a mathematical demonstration, in which the evidence being before us, it

⁷ St. Augustine Epist. cxxxvi, c. 11. Non enim ut essent infideles, cogebantur in vitium, sed nolendo credere, infidelitatis crimine non carebant. Cf. *De Gratia et Libero Arbitrio*, c. 14. Jam quidem de fide, hoc est de voluntate credentis supernis disputavi, usque adro cam demonstrans ad gratiam pertinere, ut Apostolus non diceret, misericordiam consecutus sum, quia fidelis eram: sed dicent misericordiam consecutus sum, ut fidelis essem. (I Cor. 8:25).

is impossible to withhold our conviction. We acknowledge that to constitute an act of Faith, it is at least necessary that there should be a possibility of doubt; and that, when there is a choice between doubt and belief, there is room for an exercise of will in performing the one or the other.

A third characteristic of Faith, as described in Scripture, is that it is communicable from one person to another. Faith, says the Apostle, cometh by hearing, and hearing by the Word of God. (Romans 10:17). Faith is exercised when we believe, on the authority of a competent witness, statements which we are unable to verify by our own personal experience; and thus truths which in their direct evidence are limited to a few become indirectly and by communication the property of many. "In those things," says Augustine in the work previously quoted, which we see or have seen, we ourselves are witnesses; but in those which we believe, we are moved to faith by the witness of others, when the signs of things which we neither see nor remember to have seen, are given in words, or in letters, or in documents, through the sight of which we believe in that which is not seen.⁸ It would indeed be going too far to limit, as some writers have done, the entire province of Faith to truths thus received by communication from others;⁹ yet we may venture to say that such a view, though erroneous is at least nearer to the truth than the opposite, which makes the essence of faith to consist in direct and independent perception of its object, and refuses to grant the same to any convictions, except such as are isolated and incommunicable.¹⁰

8 St. Augustine, Epist. cxlvii, c 3. "Constet igitur nostra scientia ex visis rebus et creditis, sed ni eii quae viduimus vel videmus, nos ipsi testes sumus; ni his autem quae credimus, aliis testibus movemur ad fidem, cum carum rerum quas nec vidisse nos recolimus, nec videmus, dantur signa vel in sociis, vel in litteris, vel in quibusque documentis, quibus visis non visa credantur."

9 Thus Locke (Essay iv, 18, 2), defines faith as "the assent to any proposition, not thus made out by the deductions of reason; but upon the credit of the proposer, as coming from God, in some extraordinary way of communication." It would be more accurate to extend the province of Faith, so as to include all belief we are unable to verify by experience or necessary deduction. In this sense Sir W. Hamilton observes "Reason itself must rest at least upon authority; for the original data of reason do not rest on reason, but are necessarily accepted by reason on the authority of what is beyond itself. These data are, therefore, in rigid propriety, Beliefs or Trusts." *Reid's Works*, p. 760.

10 Kant, *Logik*. (Einleitung ix, p. 243 Rosenkranz) Das Glauben giebt daher auch wegen der blos subjectiven Gründe keine Überzeugung die sich mittheilen lässt und allgemeine Beistimmung gebietet wie die Überzeugung die aus dem Wissen konunt.

There may be a faith in our personal intuitions so far as they imply the existence of something beyond themselves. This is analogous to faith in testimony of others, both being of the *unseen*, but the one is communicable, the other is not.

On the other hand, this character of isolation and incommunicability necessarily attaches to that which is the opposite of Faith—to Sight. With respect to the bodily senses, this is almost too obvious to need discussion. No testimony, no verbal communication, though accompanied by all the credentials which it is possible for a witness to possess, can produce to the eye of the hearer the actual presence of that which has been seen by the speaker. Such a communication can at the utmost produce an imagination of the object as absent, not a perception of it as present; and even the imagination is only possible where the elements of which it is composed have been already given in some previous perception. If the object of discourse is something which the eye has never seen, nor the ear heard—a color, for instance, or a sound which we have never perceived by our own sight or hearing—the verbal description of another person's perception is wholly unable to supply the deficiency of our own. And the same is equally the case though less obviously so, as regards the facts of our internal consciousness. The joy or sorrow, the hope or fear, which may be raised in one man's mind by the description of corresponding states in another's, are distinct and in many respects dissimilar emotions, differing indeed fully as much as the imagination of an absent object differs from the perception of a present one. We may rejoice and weep with those who weep," (Romans 12:15); but the joy of sympathy, though called by the same name, is a different emotion from the joy of personal gratification, and the sorrow raised by compassion is different from that of personal application. Faith, on the other hand, when it comes by hearing, is a belief directly communicated from the speaker to the hearer,—one and the same in both;—an unity expressed in the language of St. Paul to his Roman converts: "For I long to see you that I may impart unto you some spiritual gift, to the end ye may be established, that is, that I may be comforted together with you, by the mutual faith both of you and me." (Romans 1:11, 12).

A fourth characteristic of Faith, and the last to which I will call the reader's attention now, is that it is necessarily mani-

fested in some corresponding practice. There are many assertions, on matters unconnected with religion, which a man may accept or reject, or remain undecided about, without being called upon to adopt any course of action in consequence. He may think that the evidence preponderates on this side or on that, and he may form his judgment accordingly; or he may decline to form any judgment at all, and wait for further information. In all such matters he may have an *opinion*; he may sometimes perhaps, in a wide sense of the term, be said to *believe*; but he cannot in any true sense, be said to have *Faith*. Faith, as a moral act and not as a mere process of the intellect, implies not merely an opinion concerning the truth of that which we believe, but a practical acceptance of it as true, and a readiness to act on the conviction of its truth, to obey the obligations and incur the risks which such a course of action carries with it.¹¹ This distinction between an active faith and an inactive opinion is well illustrated in the language of the Homily on Faith. Of "that faith which in Scripture is called a dead faith, which bringeth forth no good works," it says, "and this is not properly called faith." But as he that readeth Caesar's Commentaries, believing the same to be true, hath thereby a knowledge of Caesar's life and notable acts, because he believeth the history of Caesar; yet it is not properly said that he believeth in Caesar, of whom he looketh for no help nor benefit; even so, he that believeth that all that is spoken of God in the Bible is true, and yet liveth so ungodly that he cannot look to enjoy the promises and benefits of God; although it may be said that such a man hath a faith and belief in the words of God; yet it is not properly said that he believeth in God, or hath such a faith and trust in God whereby he may surely look for grace, mercy, and everlasting life at God's hand, but rather for indignation and punishment, according to the merits of his wicked life.

In contradiction from this necessarily practical character of Faith, Sight and the other modes of our intuitional consciousness, though capable of being applied to practical results, do not in themselves imply the existence of such results as indispensable to their own completeness, as acts. The perception of a

11 Kant. *Logik*, p. 240, note and *Kritik der reinen Vernunft*, p. 635, who thus distinguishes Belief from Opinion. In the latter passage he goes so far as to propose a wager as the test of the practical character of a conviction.

visible object as present to the eye, or of a mental affection as present to the internal consciousness, does not of itself involve the adoption of any consequent cause of conduct. The perception rests upon itself as an end, finished and perfect when it has accomplished its proper function in giving us information of the presence of its object, whether that information be applied to any further purpose or not. Where there is no room for doubt, and consequently no gradations of conviction, there can be no test of the sincerity of the conviction in the corresponding confession and practice,—no ground for a distinction between the deed and the living belief, between that which is manifested by works and that which is not. The facts of our own intuitive consciousness cannot be suspended so long as their object is present; they cannot be doubted and therefore they cannot be tested by their fruits. The only doubt that is possible in relation to them, refers, not to their presence in themselves, but to their trustworthiness as witnesses to something beyond themselves, and pertains not to the sight which informs us of the present, but to the belief which assures us of the absent.¹² Concerning the former, the boldest sceptic has never been able to doubt; concerning the latter, belief and unbelief, from the birthday of human thought, have waged a perpetual warfare.

To sum up briefly the result of the preceding inquiry, faith cannot be regarded as a distinct faculty of mind, acting by its own laws and conveying specific evidence or knowledge with regard to a particular class of objects.¹³ It is either an act of the will influenced, though not necessitated, by evidence presented to it from without, through the cooperation of the mental faculties properly so called. As being an act for which we are responsible, it must be one which it is in some degree in our own power to do or forbear; and hence faith is only possible where doubt or unbelief is possible also. The evidence by which it is influenced must therefore be probable and not demonstrative; indirect and not immediate; it can be neither the intuitive apprehension of a present

12 See Sir W. Hamilton, *Reid's Works*, p. 744. He distinguishes between the deliverances of consciousness considered simply, *in themselves*, as *apprehended facts or actual manifestations*, and those deliverances considered as *testimonies to the truth of facts beyond their own phenomenal reality*. "Viewed under the former limitation, he observes, 'they are above all scepticism,' but not when viewed under the latter. See also *Lectures on Metaphysics*, I p. 271.

13 Kant. *Logik*, p. 240, n.

object whose presence it is impossible to doubt, nor the irresistible conviction of a conclusion legitimately deduced from self-evident premises. And, like all other acts in which the will is implicated, it will be guided and partly determined by influences presented to it from within as well as from without,—by the previous state of the mind and heart themselves, as well as by the motives presented to them at any given time,—by what we feel and desire, as well as by what we know or think. And thus the trial of our faith may be of a moral as well as of an intellectual kind;—we may be tempted to accept a doctrine because we like it, or to reject it because we dislike it, irrespectively of the strength or weakness of the evidence on which it rests. And as belief, like all other acts of the will is usually the hardest at its earliest stages,—as it will be more difficult or more distasteful in proportion as it is less habitual,—as it is natural to expect in this as in other cases, that love and knowledge will follow and not precede practice—it is therefore to be expected that the duty of belief will at times involve a submission of the heart as well as of the understanding;—a struggle against moral disinclination, as well as against intellectual doubt.

Having thus endeavored, with the aid of the Holy Scripture, to point out some of the leading characteristics of Faith as distinguished from Sight, I propose in the next place to inquire how far the relation thus indicated as existing between the two derives confirmation from the course of God's Providence in our instances,—how far the duties thus enjoined upon us in our spiritual life find any support or illustration from the analogy of admitted facts in our temporal existence.

The music of spheres, it was said of old, with no less philosophy than poetry, is not heard by men, only because it is never silent.¹⁴ And in the course of our every-day life, in every thought and word and deed that affects our intercourse with our fellowmen, we are called upon at each moment to exercise a faith in the unseen, which by most of us, is only not felt to be faith because it is never lacking. In the communion of the world, no less than in the communion of the Church, as men no less than as Chris-

¹⁴ Aristotle, *de Coelo* II, 9. Ἐπεὶ δὲ ἄλογον ἐδόκει τὸ μὴ συνακοῦναι ἡμᾶς τῆς φωνῆς ταυτῆς, αἴτιον τούτου φασὶν εἶναι τὸ γιγνομένους εὐθὺς ὑπάρχειν τὸν ψόφον· ὥστε μὴ διάδηλον εἶναι πρὸς τὴν ἐναντίαν σιγήν.

tians, in relation to earthly, no less than heavenly things, we walk by faith, not by sight; and the doctrine, apparently so humiliating to our intellectual pride, which rests in religious life upon belief in that which we cannot see, is one which we practically recognize every moment of our lives, without feeling any humiliation at all.

There is one special instance, which it will be serviceable to examine somewhat in detail. Our relations and duties towards our neighbor no less than our relations and duties towards God, rests on a foundation of faith in the unseen. We may see indeed the bodily features of our fellowman; we may hear his voice; we may grasp his hand; we may discern in this way some of the perishable accessories of humanity but the man himself in all that renders him an object of social intercourse at all, in all that appeals to our love or respect or sympathy or gratitude, is an object, not of sense, but of faith. It is not as a body visible and tangible that he is placed in a moral and a social relation to us, but as a person; and his personality is not only unseen by the bodily senses, but is not directly perceived by any mode of consciousness whatever. That there is such a thing as thought, as feeling, as will, as any thing that constitutes an intellectual and moral being, we know only from the witness of our own consciousness, and that consciousness perceives them only in ourselves. In very truth, though it may startle us to hear it for the first time, our belief in the being and attributes of our neighbor rests upon evidence precisely of the same kind with our belief in the being and attributes of God—the invisible made known through the visible,—the nature of the agent inferred from the quality of his acts.

This belief in the personality of our fellow men has all the characteristics which have been before enumerated as distinguishing the evidence of Faith from that of Sight. That it is of the absent, not of the present, is obvious from the very nature of the case; and this circumstance did not escape the notice of St. Augustine in the work to which I have previously referred. "Those things which a man sees," he says, "are present to the senses of his mind or his body; those which he believes are absent from the senses of both. Although the will of the man whose words we hear and believe is present in the speaker, and is seen by the speaker in himself, by the hearer it is not seen but be-

lieved."¹⁵ That it is in some degree under the influence of the will, is shown by the fact, that it may be and has been in theory or in practice doubted or denied, when it has interfered with the interests or the prejudices of men. We need not go back in proof of this fact to the instances which might be cited from the earlier and less popular speculations of philosophy.¹⁶ We have seen in modern days a theory arise and flourish which, reversing the boast of the ancient sage, sees the man, whole and entire, in these "nerves and skin," which he abandoned to death as no part of himself.¹⁷ We have seen in our own day and country, social and ethical theories constructed on a basis which amounts in substance, and almost in words, to a similar denial of a spiritual principle in man. We have seen it maintained that the only possible scientific treatment of human actions consists in referring them entirely to external and sensible causes; that such actions are to be examined in the mass only and not in the individual, and are to be attributed wholly to visible social influences and not at all to invisible personal volitions.¹⁸

It is hardly necessary to dwell on the two characteristics of faith, those of communicability and practical fruits. Whether we maintain or not that a belief in the being and attributes of God, would in the course of nature certainly grow up in the

15 St. Augustine, cxvii, c. 4. *Illā enim quāe videt, adsunt a sensibus vel corporis; quāe autem credit, absunt a sensibus et animi et corporis. Inamori voluntas ejus a quāe audit ut credat, non sit praeterita, sed maneat in loquendo: quā in scipio idem ipse qui loquitur videt; ille verso qui audit, non eam videt sed credit.*

16 Under this head may perhaps be classed the theory of Aristotle that certain men are *natural slaves* as having only the perception, not the possession of reason. Pol. I 5., and the paradox of Descartes that animals are mere machines without sensation. Also Descartes, *de Methodo*, Sec. v. Schuyt *Praef. ad Cartesii tract. de Homine*, and still more decidedly, Malebranche *Recherche*, iv, 11, v. 3, vi. Part II, c. 7.

17 Horace, Od I, 28, 11.

18 The extreme development of this view may be seen in the speculations of Mr. Buckle on the construction of a science of human actions by the aid of Statistics, "a branch of knowledge," he tells us, "which, though still in its infancy, has already thrown more light on the study of human nature than all the sciences put together." As the result of this light, we learn "that the bad actions of men vary in obedience to the changes in the surrounding society"; "that their good actions, which are, as it were the residue of their bad ones vary in the same manner"; and "that such variations are the result of large and general causes, which, working upon the aggregate of society, must produce certain consequences, without regard to the volition of those particular persons of whom the society is composed." *History of Civilization in England*, Vol. I, p. 21.

mind of every man without any instruction from others, it is at least certain that this is not the way in which it actually is produced in the majority of the instances which come under our notice. Long before we grow up to an age at which we are capable of reflection on what we see or of reasoning from the known to the unknown, the lesson that we are to regard others as of like passions and feelings with ourselves, has been inculcated upon us from day to day, as one of the first steps in our moral education, and it is also but too certain that there may be a dead as well as a living faith in man no less than in God;—that it is possible for a man to acknowledge with his lips the claims and rights of others, to which in his practical conduct he pays no regard when they clash with his own pleasure or advantage.

It may perhaps be said that this distinction between Faith and Sight, whatever may be its value as a matter of speculation is practically of no consequence; that for all practical purposes we know our neighbor to be a rational and responsible being as really and truly as we know ourselves to be so, and that the strength and reality of the conviction is not affected by curious inquiries concerning its origin. I shall not dispute this assertion, but, whether it be true or false, it in no way affects the conclusion which I wish to draw from the above comparison. It is not the strength of the conviction, it is not its reality that I wish to examine, but its extent, and the use which we are warranted in making of it. Why are we bidden to judge ourselves; why are we forbidden to judge our neighbors? (I Cor. 11:28, 31, I John 3:20, Matt. 7:1, Luke 6:37). It is not because the same act which is praiseworthy or criminal in ourselves is not praiseworthy or criminal in another also; but because we have so little means of knowing whether it is really the same act or not. In the one case we judge from what we see, in the other, from what we believe. In examining our own actions we know, by the witness of our own conscience, by what motives we were prompted, by what temptations we were assailed, by what judgment we were guided, by what error we were deluded. In examining the actions of another, we can but guess at these faintly and doubtfully; we cannot even guess at all except by imagining ourselves to be in his place, by assuming the identity of his feelings and motives with our own. Whether our convictions with regard to the invisible should or should not be called *knowledge*, as well as

those which relate to the visible, is a verbal question which it is of little consequence how we answer, provided only we acknowledge the important practical difference, that they neither extend to the same particulars, nor warrant the same conclusions.¹⁹

At the same time it is equally manifest that there is a limit within which judgments of our neighbors are not only allowable but unavoidable. That natural disposition of mankind to befriend good men and to discountenance bad men, which Butler, the great moralist, has pointed out, as one of the instruments of God's moral government;²⁰—that resentment against injury and the author of it, which is so powerful an auxiliary of justice and so necessary for the welfare of society;—that rule recommended alike by moral sense and by apostolic precept, "Withdraw yourselves from every brother that walketh disorderly (I Thes. 3: 16);—that confidence in the honest and distrust of the dishonest man, which it is at once our duty and our interest to feel and to act upon;—none of these are hindered or prohibited because of our ignorance of the thoughts and purposes of other men, and here, as in other cases in which our faith is tried by difficulties, it will generally be found that we have knowledge sufficient for practical but not for speculative purposes; enough to guide our general conduct, but not enough to satisfy the cravings of minute curiosity. Here often indeed does it happen that our very knowledge in the one respect is the cause which compels us to feel our ignorance in the other. We find among actions of one of those whom we have known the best and valued the most, something which it is hard to reconcile with our general estimate of his character, something which seems contrary to what we should naturally have expected of Him. Under such circumstances, what is the course which seems dictated alike by sound judgment on the one hand and by right feeling on the other? Shall we say that the fact itself is so utterly incredible, that no amount of evidence can substantiate it? This would be in many cases to act contrary to common sense, and to make it

19 "Knowledge and Belief differ not only in degree but in kind. Knowledge is a certainty founded upon insight. Belief is a certainty founded upon feeling. The one is perspicuous and objective; the other is obscure and subjective. Each, however, supposes the other; and an assurance is said to be a knowledge or a belief, according as the one element or the other preponderates." Sir W. Hamilton, *Lectures on Logic*, Vol. II, p. 62.

20 See Butler, *Analogy*, Part I, Ch. 3.

impossible to establish anything by testimony. Shall we at once abandon our previous estimate of our friend's character and decide at once that he is a bad man who has deceived us under a show of goodness? This would be to err in the other extreme, to refuse to listen to the dictates of right feeling and moral probability. Are there not thousands of cases in which the only wise and just course is to conclude that we see a part only and not the whole; that there is something unknown, the knowledge of which would give a different aspect to the remainder? Difficulties of this kind and the duties which they involve, must needs arise in all cases in which we walk partly by faith and not wholly by sight; for where there is room for faith, there will also be room for doubt.

I have spoken thus of the office of Faith in relation to the actions and characters of men, because it appears to me to offer the nearest parallel, however imperfect, to the trials, which the same Faith is called upon to sustain in relation to the course of God's Providence. I do not indeed limit the province of Faith to these two cases. A more extended inquiry would, I believe, show that a similar belief in the unseen underlies the whole exercise of our intellectual powers;—that the surest convictions of reason are tenable only by virtue of a prior exercise of faith.²¹ But there are only two cases in which this exercise of faith is directly concerned with judgment of a moral character; and these are in relation to the government of God and in relation to the actions of men. It will therefore be strictly in analogy to the nearest parallel case which our experience can furnish if we find that our means of judgment concerning the manifestations of God's government on earth are subject to conditions similar to those which we have clearly observed to exist with reference to the actions of men. According to this analogy, there is reason to expect that, while we have sufficient evidence to show us whether the general course of Divine Providence is one of power, of wisdom, of goodness, or of the opposite qualities, we may still be unable to weigh minutely the nature of each individual act, to estimate the reason of each special feature, to determine exactly how it partakes of the general character of the whole. If we are liable to error in judging of the conduct of our fellowmen, whose

21 See Hamilton on Reid, p. 760.

minds, though we see not their secret workings, we may at least roughly delineate from what we believe to be of like passions with ourselves, influenced by like motives, agitated by like desires, controlled by like circumstances, guided by like reasons,—how much more are we likely to judge blindly and rashly, when we venture, by the light of human thought and feelings and principles, to estimate in a minute detail the course of His Providence whose judgments are unsearcheable and His ways past finding out! (Romans 11:33).

Do not misunderstand the purpose of these cautions. They are not intended to forbid or to condemn inquiries of any kind, but point out the expectations with which they should be commenced and the spirit in which they should be conducted. No man is to be blamed for attempting to the utmost of his strength "to justify the ways of God to man"; to diminish or remove, where it can fairly and honestly be done, any stumbling-block which stands in the way of the weakest of his brethren. While the whole analogy of God's dealing with men in cognate things gives us reason to believe that *some* doubts and difficulties will be suffered to remain as the trial of men's faith in all ages, there is nothing in that analogy to determine how many of such difficulties are to be expected, or to lead us to suppose that their number is fixed and unalterable. The error against which I would warn you, is not the inquiry whether any given difficulty *can be* removed, but the assumption that it *must be* removed. We transgress no duty of faith in attempting by honest examination to remove this difficulty or that; but we do transgress, if we set out with the determination that its removal or not shall be the criterion by which our belief shall stand or fall; if we insist on solving or explaining away some one special obstacle, as the sole condition on which we will accept the entire scheme of which it forms a part. If *some* difficulties are to be expected to remain how do we know that our own special difficulty may not be one of them? If it is probable from analogy that a revelation will contain things appearing liable to objections, why is it certain that it cannot contain the thing to which we ourselves object in particular? Strive as you will to solve this or that seeming difficulty, to reduce to order this or that seeming analogy; but do so in the spirit of faith and reverence and humility, heartily resolving as far as in you lies, and earnestly praying

for God's help, to strengthen that resolve, that whether you succeed in your attempt or not, your faith shall not fail. Strive in the deep and settled conviction that all that is declared in God's Word concerning Him, all that is manifested of Him in His works is true and righteous altogether; true, though our dazzled eyes may be unable of their own power to behold its truth; righteous, though our feeble and fallen intellect may not always discern clearly how it is righteous. In your study of God's Word, as of His works, conceal nothing, pervert nothing, deny nothing that is honestly to be found there; but seek for the reasonable foundation of your faith and trust, not in the minute dissection of parts, but in the comprehensive evidence of the whole.

"That which I understand is excellent, and so, I believe, is that which I do not understand."²² Such was the spirit in which the wisest of heathen philosophers received the dark sayings of a human teacher; such is the spirit in which it becomes every man to receive that which seems dark and mysterious in the ways of God. The things which we see not can be judged only from their supposed resemblance or analogy to the things which we see; and in whatever degree this resemblance or analogy differs from perfect identity, in that same degree we must needs be unable to explain difficulties of the one by means derived from our knowledge of the other. Moreover, the whole analogy of our knowledge in similar cases, when faith is called into exercise in the defect of sight, teaches us to expect general rather than special illumination; an accumulation of evidence in favor of the whole, rather than a precise solution of difficulties in parts. Our two-fold nature is trained in this life to walk with God by a two-fold discipline "taught both by what He shows and what conceals";²³ our intellectual powers exercised by that which we know; our faith schooled and disciplined by that which we do not know. In the midnight of complete ignorance we should fear to walk at all; in the noonday of complete knowledge we should seek no guide and feel no need of trust and submis-

²² For this saying of Socrates, see *Dialog. Laert.* II, 22. *φασὶ δ' Ἐνριπίδην αὐτῷ, δόντα τοῦ Ἡρακλείτου σύγγραμμα, ἔρεσθαι, τί δοκεῖ; τὸν δὲ φάναι, Ἄ μὲν συνήκα, γενναῖα· οἶμαι δὲ, καὶ ἃ μὴ συνήκα· πλὴν Δηλίου γέ τινος δαίται κολυμβατοῦ.*

²³ Wordsworth. *Hart Leep Well.*

sion. As it is, we learn our lesson alike from that which we see and from that which we do not see; from the heavens which declare the glory of God and the firmament which showeth His handiwork (Psalm 19:1) and the earth which He hath founded upon the seas and established upon the floods (Psalm 42:2); from the spiritual and moral nature within us which reflects, however, imperfectly, the image of Him who made it; yet not the less from those dark questionings and anxious misgivings which tell us that we know in part," and "see through a glass darkly." (I Cor. 13:9, 12). We are permitted to know in part that we may trust the more confidently in that which we do not know; we misread the lesson both of our knowledge and our ignorance, when we insist on extending either to fill the place and discharge the functions of the other. In the mental as in the material creation, God hath "divided the light from the darkness," (Gen. 1:4), the one for the toil and labor of Sight, the other for the quietness and confidence of Faith. And it may well be, were our eyes permitted to look behind the struggle of our two-fold nature to the unity which binds its apparently conflicting elements into one, individual whole; could we see how much of us and of our existence lies in the knowledge that informs the intellect and how much in the submission that purifies and disciplines the will,—could we discern how much there is of energy in that which seems to be repose, how much of wisdom in that which seems to be ignorance,— we might see more of the true welfare and end of our being in that which rests and waits for the gift of God, than in that which toils and strives to cull and gather for itself—less real accession to the strength and riches of the soul in the activity of the day, when we "haste to rise up early, and late take rest, and eat bread of carefulness, (Psalm 127:3), than in the calmness of the night-reason, in which He giveth His beloved sleep."

Alliance, Ohio.

ARTICLE IX.

CURRENT THEOLOGICAL THOUGHT.

I. IN ENGLISH. BY PROFESSOR J. A. SINGMASTER, D.D.

Rev. L. H. Hough of Brooklyn, N. Y., discusses "The New Orthodoxy" from the Evangelical side in the *Methodist Review* (Jan. & Feb.). The old orthodoxy emphasized the absolute inerrancy of the Bible to such a degree as to neglect the human element in it. If there are any mistakes in the Bible everything in it is vitiated, it was said. Verbal inspiration was advocated. The theology of the old orthodoxy taught the flaming righteousness of God and the dreadful guilt of sin, which was atoned for only by the sacrifice of the cross. Christ is the very God, the all and in all. Contrasted with these views are those of "Modernity" which, our author believes, has a truer view of the Bible than the old orthodoxy, but a weaker theology. The new orthodoxy is bound to accept the results of modern critical investigations in reference to the Bible, but not the theological deductions. These latter are weak and false in several particulars. First, there is a very mild view of sin, which is regarded rather as ignorance or misfortune than a culpable personal transgression. Secondly, "Modernity can understand the expression of the Father's love in noble self-giving, even unto death; it can understand the creative potency of this great revelation of the love of God, but Calvary as the deed of a Sin-Bearer, Calvary as expiation—to the modern view it is simply inexplicable." The explanation of this must be found in the fact "that the modernist has a view of life which does not absolutely require a divine Christ." Thirdly, modernity emphasizes "the immanence of God and its social passion." Sometimes it runs into pantheism.

The conclusions of modernity are false. The new orthodoxy preserves the essential features of the old theology, but modifies the views of the latter concerning the inerrancy of the Bible. In spite of the author's clear statements, it must be apparent that low views of the Bible produce wrong teachings concerning

Christ, sin and salvation. Surely we must not yield to any deductions not firmly founded on truth.

The Review and Expositor for January has an article on "The Methodology of Preaching," by Rev. A. K. Foster, who says many wise and witty things. The first sentence reads, "The solemn fact is that most preaching is uninteresting." The fault lies not so much in the man as in the method. Of this we are not sure. At all events his quotations from Cicero do not sustain his contention. The great Roman, after lamenting the dearth of great public speakers, attributes the success of the few to "The single force of genius and thought." That indefinable attribute called genius, personality, or magnetism, seems to us to be a gift which is the property of the few. Nevertheless, there is a legitimate use of Art. Preaching is really a fine art, as much as music, painting and sculpture. "A stored pantry does not make a meal, and piety, industry, learning may not make a sermon. The whole matter is one of *disposition*. The root of the word Art means to put together, and he who knows how to put together a meal, a garment, a jurisprudence, a solar system, a symphony or a sermon is an artist." The preacher ought to have a wide general knowledge of truth as the ground upon which to build his sermons. He should be able also to talk of great principles, rather than of mere details. The note of universality should ring through his sermon. The sermon itself, as a work of art, must be "like the poem; it must be substance fused into adequate form." It must also be logical, that is complete, with a beginning, a middle and an end. It must possess unity, so as to appear whole and complete in one view. It must not embrace everything bearing on the subject. A good sermon may be smothered under too much material. The true form means everything to the sermon.

In an article on "The Philosophy and Theology of the Leading Old Testament Critics" in the January number of *The Bibliotheca Sacra*, Professor Albert C. Knudson, of Malden, Mass., after discussing the antecedents and attitude of the leading Old Testament critics says: "As we look back over this survey of the philosophical and theological views of the leading Old Testament critics, it appears that most of them occupied dis-

tinctly heretical positions. Spinoza and Vatke were clearly non-Christian in their philosophy. The rationalism of Eichhorn, De Wette in his earlier years, Kuenen, and Wellhausen is also out of harmony with historic Christianity. Simon's position in the Roman Catholic Church was anomalous. He was really heretical, in spite of his protestations to the contrary. The only one who could be classed as evangelical in his belief was Ewald. He accepted the miraculous element in Scripture, and felt himself at one with the historic faith of the Church. All the others with the exception of Simon, rejected miracles, and held to some form of religious apriorism, either intellectual or aesthetic."

"In view of these facts, it is not surprising that many look with suspicion upon conclusions to which Old Testament criticism has come. They have the idea that these conclusions are the outcome of unbelief, rather than of any purely scientific method of biblical study."

In the same quarterly Arnold Huizinga, of West Newton, Mass., discusses "Social or Individual Regeneration?" He notices that many of the younger clergy consider the ministry a call to social service. The ministry of the Word must be supplanted by a ministry to human needs. Christianity is not quite suited to present social conditions. Theology must yield to sociology. The Y. M. C. A.'s, the social settlements and clubs figure as prominently as the Church. The ordinary preaching is out of place and futile. "The pet word of evolutionary teachings, 'environment,' has become the basis of the new philosophy." It is not strange that the socialists should hold such views; but less reasonable in ministers, even in those who advocate "Christian Socialism." Socialism, in the ordinary sense of the term, and Christianity are incompatible. The former contends only for better conditions, for bread and butter; the latter teaches on the high authority of the Master, that "man shall not live by bread alone." The former aims at better conditions; the latter at better men. The two are antipodal in spirit. Christianity, of course, wants better conditions, but these can be realized only through the regeneration of the individual. The regenerated man is superior to conditions. He is not the slave of them. Indeed, so-called unfavorable, hard environment often conduces to progress. Ex-Governor Hughes of New York is quoted: "I do not sympathize very much with

schemes of moral regeneration through legislation. We can accomplish a great deal by wise laws, but the impetus of moral movements must as a rule be given by the voluntary work of citizens, who, with the force of conviction, press their views upon the people and secure that public sentiment according to which alone any true moral reform can be accomplished."

The union of the General Synod of the Reformed Church with the Presbyterian Church has been contemplated for several years. A joint committee has considered the matter and made its report. This report is discussed in the January number of *The Reformed Church Review* by Professor George W. Richards of the Reformed Seminary at Lancaster, Pa. He regards the obstacles and sacrifices involved in the proposed union as inseparable. The Reformed Church would have to give up its constitution and form of discipline, dissolve its General Synod, surrender the permanency of its Synods, Classes, and Congregations, and abolish its Boards, such as Missionary and Sunday-School Boards. "In a word, the Reformed Church gives up its denominational existence; and an unprejudiced observer from the outside would regard it as a part of the Presbyterian Church." As over against this "the Presbyterian Church gives up nothing, and in an enlarged form keeps everything it now has." In the acceptance of certain supposed privileges, "the Reformed Church surrenders its denominational existence and the autonomy which it enjoyed since the organization of the first Synod in 1793. This is more than sacrifice; it approaches suicide." "There is not a church in American Protestantism that has a juster claim than has the Reformed Church in the United States for the continuance of its denominational existence. It is not a sect or a schism. * * It traces its origin to the very springs of Protestant Christianity in the sixteenth century." Dr. Richards believes that the Reformed Church has a function to perform in the larger union which may one day take place between the different branches of the Church of the Reformation. A hope similar to this is cherished by nearly all denominations. The Episcopalians have openly avowed it. The Baptists have declared it. The Presbyterians and the Methodists have not denied it; and the Lutherans have always felt it!

The Theological Magazine of the Joint Synod of Ohio contains (in the March number) a Symposium on "Intersynodical Relations" between representatives of "the several Synods whose subscription to the Confessions implies doctrinal agreement." These Synods are alleged to be the General Council, the United Synod South, the Iowa Synod, and the United Norwegian Church. Three points are discussed: 1. What should be the mutual relations of these synods? 2. What should these synods view as the goal of their mutual relations? 3. What steps should be taken in the present to reach this goal? Editor Gohdes in commenting upon the symposium expresses his conviction that the time is ripe for "the establishment of a joint tribunal to decide charges of usurpation; and secondly, the holding of a free conference."

The sentiments expressed by the contributors are in general fraternal and cordial. Brethren of a common faith, it is said, should not only respect each other but co-operate in good works. They should become better acquainted, and "speak eye to eye and heart to heart." The goal should be "the defense and extension of the pure Lutheran faith, and the development of the spiritual life." The attainment of this goal is to be sought in refraining from unjust and undue criticism on the one hand, and in friendly conferences on the other, looking forward to some "form of general organization," which, however, must not be a strongly centralized body.

We wish these brethren God-speed in their effort to come to a better understanding. We are sorry that the discordant note had to be introduced by Dr. Richter of the Iowa Synod who speaks of the "unionism of the General Synod" and of "the fanaticism of Missouri." Prof. Dr. Loy of the Ohio Synod is also not yet satisfied that the General Synod has learned "to recognize the Lutheran faith in all its distinctive features as the one pure faith of the Gospel." Moreover, the General Council, he says, is "not yet prepared to declare itself in agreement with us [Ohio] on the 'four points'"—Chiliasm, mixed communion, exchange of pulpits with sectarians, and secret societies.

Professor D. S. Schaff of Allegheny, Pa., in *The American Journal of Theology*, discusses "the Movement and Mission of American Christianity." The expression American Christian-

ity has more than a geographical significance. First, the movement presents features like the following: 1. The planting of the Christian religion was an avowed object in the discovery and colonization of America. 2. All the Protestant communions of the old world, as also the Catholic, were firmly established here when the Revolution came. 3. From the earliest period there was the development of all sorts of religious novelties and errors. 4. From the beginning stress was laid on Christian education. 5. In its middle period there was the development of an original school of theology, reproclaiming and reinterpreting Calvinism. 6. In the 18th century there was the rise and spread of the evangelistic spirit. 7. Organized Unitarianism is a distinctive feature of American Christianity. 8. The latest stage of our Christianity seems to be the development of lay activity and of inter-denominational co-operation. Secondly, the Mission of American Christianity presents the following aspects: 1. The complete separation of Church and State seems to demonstrate that this is the most favorable attitude for the development of the Christian religion. 2. The American Church is to show the important part the laity may perform in the Kingdom of God. 3. It is to show that an ample Christian experience and hearty Christian co-operation are easily compatible with denominational distribution. 4. It is to give the gospel to all the peoples that compose our population, and thus to break down race barriers, and to contribute to their fusion into one homogeneous body.

II. IN GERMAN. BY PROFESSOR ABDEL ROSS WENTZ, A.M., B.D.

Current theological literature in Germany takes on an increasingly apologetic tone. Defense is made not so much of religion in general, as was the case a century ago, but rather of Christianity in particular, and more especially of the national Church. The agitation for a reorganization of the present system of ecclesiastical government continues to find large place in the columns of the religious press. The separation of Church and State continues to occupy the public mind and to call forth calm and serious debate.

But meanwhile the strictly theological discipline of apologetics seems to have received considerable impetus from the long-con-

tinued stir in the religious waters. Its sphere is a wide one, for the air is full of eager questionings. The chief religious problem is the problem concerning the absolute character of the Christian religion. The foremost theological problem is the Christological problem, or the problem of Christ's Person in the Gospel. This is sometimes called the problem of "Jesus and Paul." The leading problem for the Church is the problem of ecclesiastical organization and its relation to the State. A host of books and magazine articles are appearing on these absorbing subjects. All possible bearing of history and speculation is carefully investigated and trained upon these supreme problems of the day. At the same time a visible effort is made to strike a balance on the books of the theological workmen. And now, more than ever before, the energies and resources of the Churchmen are being applied to the task of popularizing theology and adapting religion directly to the social and individual needs of the people.

We therefore call attention to two noteworthy attempts recently made to summarize the work of the past and to deduce its significance for the present-day problems of Church and theology. The one is a long and elaborate series of articles from the pens of various positive theologians. It seeks to elucidate the different theological problems of to-day by a study of the history of Christianity, more particularly of the polemics against orthodox Christianity. These articles extend over 35 numbers of the *Allgemeine Ev. Luth. Kirchenzeitung* of the past year. It now appears that Professor Reinhold Seeberg was specially instrumental in planning the valuable series and selecting the various writers. The other effort at summary is a series of five articles in recent numbers of *Die Christliche Welt* by Horst Stephan, a man of liberal tendency and possessed of a special instinct for reviewing and compiling. His articles are highly instructive and treat of "the recent achievements of conservative dogmaticians and their significance for us."

The articles in the *Kirchenzeitung*, under the general super-scription *Moderne Kämpfe um das Christentum im Lichte seiner Geschichte*, seek to draw back the curtain from before the theological battlefields of the past and to illuminate modern errors with the light of history by showing that nearly all our theological controversies have long since been fought out, perhaps in

slightly different form, and that in every case the antecedents of the present-day opponents of Christianity have in course of time suffered total defeat. The parallels between the problems of to-day and those of the past are very striking and they have been treated in these articles at considerable length by scholarly hands.

The representatives of the modern religio-historical schools who deny the absoluteness of the Christian religion and who constantly point out how much Christianity has "borrowed" from other religions, were anticipated as early as the latter half of the second century by the philosopher Celsus. This early foe of Christianity is described and rated in three articles by Professor Jordan of Erlangen. Because the Christian system did not agree with Celsus' conception of the universe, which we should to-day call a deistic conception, he set about to ruin that system. Accordingly he aims at the very heart of Christianity, the Gospel of Jesus. He constructs a new history of Christian origins and brands all the miraculous elements in the gospels either as plagiarisms from other religions or else as pure inventions. The ethics of Christianity, he claims, is borrowed from the philosophers. The good features in Christianity are not new and the new features are not good. Very similar objections to traditional Christianity are to be heard to-day. But since they are as old as Celsus it is a gross mistake to assert that they are the result of "the modern view of the world" and of the "progress of the modern sciences." The issue is the same as always: faith versus faith. The first speculative antagonist made not the slightest impression upon the onward march of the Christian religion. This is reassuring. And can we not perhaps draw some conclusion from the fact that Celsus was defeated entirely without theological controversy, solely through the majesty of the Gospel as manifested in its adaptedness to meet the intellectual and other practical needs of men of the second century.

Our modern theosophists and some of our spiritualistic sects find their complete counterpart in the Gnostics of the second century. The most celebrated of these was Valentine (135-160) and his gnosis is portrayed in two articles by Professor Kropatscheck of Breslau. The fantastic speculations of these advocates of a spiritualized Christianity were even more dangerous than the open attacks of Celsus. It was not a religion but a philosophy of religion which they put forth. The entire em-

phasis was placed upon the spirit and the pneumatic. Even the body of Christ was a phantom. Not the historical Christ but the "Spirit-Christ" redeems. The Scriptures are paramount but not the sole authority, and they are given a forced spiritualistic interpretation. An effort is made to retain the halo of the Church's doctrines by retaining the names and filling them with new meaning. Many of their ideas sound quite modern. And their fate? They shared the fate of many of the theological schools of to-day which have separated themselves from the Church: after the first winds of inspiration comes the period of cooling ardor and then appear the inner differences and divisions which eventually bring about complete dissolution.

Our modern disciples of "the inner light," who oppose themselves to all historical revelation and to all the traditional authority of the historical Church, have an interesting parallel in the Manichaeans of the third century. Five lengthy articles by Professor Wohlenberg of Erlangen deal with this ancient religious materialism. For the Gnostics there had been nothing but "God and the Soul"; for the Manichaeans there is nothing but "God and matter." The supreme task for the individual is to cultivate a free personality and to redeem himself from the powers of darkness by completely resolving himself into light. The other-worldliness of the Christian religion is thus dispensed with. The shackles of authority are shaken off. The frank search for truth goes on unhindered. Self-redemption is the remedy for all of life's ills and disappointments, and this is to be secured chiefly through the aesthetic cultivation of free personality. These allurements are still held out by the religious materialists of our own day. And to-day it is becoming more and more manifest, even as it was realized by Augustine in the fourth century, that the religion of materialism is worthless because it furnishes absolutely no moral sanctions. Manichaeism grew rapidly and spread widely but when the winds of persecution beat upon it, it fell because it had not the solid foundation which Christianity had.

The religion of the over-soul with its speculative idealism and its ecstatic experiences of the divine revelation through direct mystical union with the Godhead and without the intermediation of historical facts has its early counterpart in neo-platonism. It was through this enemy of Christianity that Augustine was led

to see the error of Manichaeism. Neo-platonism is portrayed in two highly instructive articles by Professor Seeberg of Berlin. Much of our modern thought which has come to us from such philosophers as Hegel and Emerson was clearly anticipated by the speculations of the neo-platonists. Their ideas were not without value in meeting certain heresies but their weakness lay in the fact that they dispensed with history and made religion purely a matter of pious feelings and mystical devotion. This weakness Augustine perceived. He saw that man cannot dream himself to God but that in the final analysis an act of the will is necessary for progress. Faith and love are not merely emotions but volitions. If the "city of God" is to be a real factor in history, if it is to conquer the world it must elicit from its citizens not merely private devotion and mystical meditation, —though this indeed is right and necessary—but also the active obedience of the entire life including the will.

Not only were our modern philosophical difficulties with Christianity paralleled in past centuries but also our scientific difficulties. Present-day objections to the dogmas of the Church because of the progress of the modern sciences of literary and historical criticism are not altogether new. Professor Böhmer of Bonn shows in three articles that the period of enlightenment which followed upon the crusades (though not directly caused by them) brought forth all manner of religious criticism and nihilism. It was the age of a revived and enthroned Aristotle. The jurists found a new theory of state and so attacked the secular authority of the Church. The clergy explored the treasures of Arabian philosophy and began their attacks upon the ethics and individual tenets of traditional Christianity. But, then as now, science is met with science. In the Middle Ages scholasticism was the approved method of scientific theology and Thomas Aquinas was the chief man to expose the scientific inferiority of the opposition.

The superman of Friedrich Nietzsche and Bernard Shaw was attempted as early as the age of the Renaissance. This Dr. Preuss of Leipsic describes in four interesting articles. The now perishing philosophy of Nietzsche with its anti-Christian ethics of might has much in common with the out-lived humanitarianism of the Renaissance with its worldly ethics of pleasure and self-aggrandizement. Their ideals are very similar. The chief

difference is that the Renaissance seriously attempted the practical execution of its ideals whereas with Nietzsche all is pure theory. Nietzsche's prophecies concerning the approaching death of Christianity were voiced centuries ago, but Christianity still goes on.

The mediating theologians are typified by Erasmus. The peace politics of this great scholar are roundly criticized in two articles by Professor Walther of Breslau. Unwilling to take a decided stand for Luther because it would involve controversy and unrest Erasmus insists upon maintaining the peace at any cost and so neglects a splendid opportunity to aid the cause of the Gospel. History has spoken her verdict about such cowardly politics: the work of Erasmus has not endured. There can be no effective neutrality in the theological warfare of to-day.

Not the least source of danger to Christianity at present is the spirit of religious fanaticism. This spirit was keenly felt as early as Luther's day. Professor Walther of Rostock treats in four articles of the anabaptist movements in the age of the Reformation. He points out the real danger involved in these counterfeits of evangelical Christianity, the advocates of direct inspiration, of holiness, of perfectionism, of millenarianism, etc. They bring discredit upon the cause of real truth. They dispense almost entirely with the objective Word. They utterly misunderstand the "language of the Spirit." They despise learning and reason and hold to the most grotesque ideas. They greatly obstructed Luther's work. Many of them were betrayed by their leaders into uprisings against the government and so were put to the sword. Luther himself employed against them the sword of the Spirit. And the Word of God is the most effective weapon to employ against them to-day.

The wide-spread subjectivism of our times is in reality nothing more nor less than a twentieth century reproduction of Sebastian Franck's ideas. This Professor Glawe of Rostock shows at considerable length in five articles on Franck, whom he calls the subjectivist of the Reformation period. Franck already voiced the modern complaint that Luther merely substituted the Bible for the Pope. The Scriptures, he claimed, are full of contradictions and salvation can come only from within the individual. Redemption consists of introspection and direct reception of the Spirit. In short, Franck's theology expressed the modern over-

emphasis of religion as a private matter of the individual in opposition to the religion of a Church communion. He places extreme religious subjectivism versus the dogmas and sacraments of the Church. Just as Franck's subjective religion soon passes away because from its very nature it could effect no organization, so will all other forms of subjectivism eventually pass into nothingness. The mission of the visible Church is sure.

Monists and advocates of a humanitarian religion were not unknown even in the time of the strictest orthodoxy. The age of orthodoxy is therefore the subject of two articles from the facile pen of Professor Grützmacher of Rostock. These form the conclusion of the series. A striking instance of modern errors on the part of one nominally orthodox is had in the case of Pastor Weigel, the signer of the Formula of Concord. Weigel denied practically all the essentials of the Christian system, such as a living personal God, the seriousness of sin, and the redemptory work of Christ. And his views attracted numerous followers when they became known after his death. They finally died out however and are not historically connected with similar views of to-day.

Such are the polemic and apologetic parallels between the present and the past. The conclusion of the whole matter is that the multiform modern opponents to traditional Christianity are no serious danger to the religion itself. Placed in the light of the historical perspective they are simply old enemies with new masks. In the eyes of the laity and the less scholarly pastors much of the attractiveness of modern attacks upon the Christian religion grows out of the lure of their supposed newness. There is something almost irresistible about that word "modern." Liberal views and destructive criticism are supposed by many to be the marks of scholarly progress and intellectual up-to-date-ness. It needs to be emphasized therefore that our questions of to-day have nearly all been answered at some time or other in the course of Christian history and have been answered in favor of the Christian system. The opposition to Christianity is not of time. It grows out of the irrational depths of the world. The real struggle does not take place upon the earth, but is lifted high above earth in another sphere. And the end of controversy is not to be hoped for until the Church militant and visible has become entirely Church triumphant and invisible.

The articles by Stephan are entitled *Die neuen Ansätze der konservativen Dogmatik und ihre Bedeutung für uns*. Two of the articles are given to a brief summary of what he regards as the most notable recent advances made by conservative dogmaticians. He divides the conservatives into two classes: the confessionals and the biblicists. The confessionals are descended from Hofman and Frank. But after considering the method and content of the most recent dogmatics of this group he concludes that they have advanced far beyond the Erlangen theology. They constitute in fact a new type of theology marked by strong deviations from the old confessionism. These deviations are chiefly two: on the one hand, in the theological method a more influential position is accorded to the Biblical revelation; and on the other hand, in the theological content more kindly consideration is given to important characteristics of modern thought.

This is then illustrated by a consideration of several typical dogmaticians. First of these is Ihmels. Between Ihmels and his teacher Frank lies a wide gap which places Ihmels on a loftier plane of scholarship and scientific consistency. Theodor Kaftan with his "Modern Theology of the Old Faith" employs a method somewhat similar to that of Ihmels. He uses the same peculiar combination of religious experience and scriptural revelation, but lays greater stress upon the adaptation to modern thought and is therefore more consistently modernizing than Ihmels. The school of "modern positive" theology receives special mention. Whereas Kaftan renounces metaphysics and isolates faith and theology from other kinds of knowledge, the modern-positives seek to emphasize the unity of all knowledge and to bring their theological thinking into touch with all points of modern life. They are perfectly at ease in the presence of the religio-historical and neo-metaphysical streams in modern thought. Evolution and revelation they find entirely compatible ideas. This is shown by lengthy reference to Reinhold Seeberg, the founder of the modern-positive school. The advance of confessional dogmatics is characterized in short as a regeneration of the Church dogmas from the two sources, the Bible and religious experience.

The biblicistic group of conservatives have also made progress. This advance consists of a higher appreciation of history. The old biblicism which made the Bible the sole measure of all

doctrines and resolved dogmatics into Biblical theology has entirely passed away. The Bible is interpreted now through the medium of experience, is treated critically, and is distinguished from revelation. So understood the Bible is still the only source of dogmatics but dogmatics must speak in the ideas and categories of the present. This is illustrated by reference to the most recent utterances of Martin Kähler with his constant emphasis upon the entire biblical Christ as a very present factor, to Erich Schrader with his insistent demand for a theocentric theology, and above all to Adolf Schlatter with his penetrative exegesis, his wide historical perspective, and his intense practical application to all the needs of life.

After this review of the recent advances made along the whole line of the conservative forces, Stephan proceeds to deduce the lessons that may be gathered from these advances. His point of view is that of the liberals, that is, of the Ritschlians. His first impulse is to express his feelings of deep gratification and self-satisfaction at the signs of approach to the liberal position. But the writer quickly warns against self-complacency in the face of so mighty an opponent. There is still a very clear issue between the two sides. The conservatives have not surrendered one whit of the essentials involved in their old position and they are still very conscious of their radical opposition to the so-called modern theology. Their most recent achievements have simply grounded their position with scientific accuracy and compelled the deep respect of the entire scholarly world. The ranks of the conservative theologians are full of pulsing life and mighty vigor and their ranks are not diminishing. It is highly significant also that the foremost representatives of this advancing conservative theology are widely recognized as Church leaders, by the laity, by the press, and by the synodical conferences. Ihmels, Theodor Kaftan, and Hunzinger were the heroes at the meeting of the General Conference last Fall. Such combinations of able theologian and leading Churchman are not found in any other theological camp. It is high time therefore that the moderns learn to appreciate the conservatives and give clear attention to their work both theological and ecclesiastical.

Indirectly also the liberals can learn in a theological way from the conservatives. It is true that the liberal theology has not accomplished what it was expected to. It has failed to make

itself understood. It has not been successful in the way of practical piety. Perhaps the remedy can be found by heeding the criticism of the conservatives. They complain that the liberal theology fails to express in strong and comprehensive terms the direct relationship between the believing soul and his God. Surely this feeling of certitude which comes only through immediate communion with God is essential to the life of any religion. And after a searching investigation of the practical situation in Church and theology Stephan comes to the conclusion that the criticism of the conservatives is justified and that they have pointed out a real lack and a dangerous gap in the liberal theology. The liberal theologians have failed to express with sufficient clearness and comprehensiveness the theological fact that in the historical Jesus the Christian has an immediate and efficacious experience of God. Stephan does not attempt to offer the remedy though he suggests that it may be gathered indirectly from the conservatives' emphasis upon the ideas of revelation, divinity, and service.

The second lesson to be learned from the conservative theologians is a warning against too much subjectivism and individualism. The modern theology has utterly failed to express the profound and detailed dependence of faith upon the facts of history, of the individual upon the community, of the present upon the past. These are essential factors in the Christian religion, essentials to practical piety, and while they have not been entirely neglected by the liberal theology yet they have not by any means received adequate expression.

Stephan's articles bring into clear light the thorough-going differences between the two theological trends. They constitute a calm and serious effort to learn from the opponents. They call for a revision not of theological content but of theological method on the part of the liberals. It is highly significant and promising that these voices of self-criticism are becoming constantly more numerous among liberal theologians.

Gettysburg, Pa.

ARTICLE X.

REVIEW OF RECENT LITERATURE.

THE BOBBS-MERRILL CO. INDIANAPOLIS.

The Praise of Lincoln, An Anthology, Collected and Arranged by A. Dallas Williams. Cloth, Gilt top. Pp. 243. Price \$2.00 net.

Mr. Williams has done well in gathering this poetical tribute to the memory of the immortal Lincoln. The contributions have come from many sources, from books and periodicals, from America and from across the sea, all blending in harmonious "praise of Lincoln." The volume opens with Walt Whitman's famous,

"O Captain! my Captain! our fearful trip is done.
The ship has weathered every wrack, the prize we sought is won,
The port is near, the bells I hear, the people all exulting,
While follow eyes the steady keel, the vessel grim and daring;
 But O heart! heart! heart!
 O the bleeding drops of red,
 Where on the deck my Captain lies,
 Fallen cold and dead!"

Among the one hundred and twenty-seven authors quoted we find the names of Aldrich, Bryant, Gilder, Holmes, Julia Ward Howe, Lowell, Markham, Riley, Steadman, Bayard Taylor, and Whittier. Our own Dr. P. C. Croll furnishes an acrostic on Abraham Lincoln, beginning,

"Akin to all that's noble, abreast with all that's grand,
Born to become the Savior of his imperilled land."

These poems unite in one great chorus of praise to the martyr President, whose life and personality are a rich heritage of the American people.

J. A. SINGMASTER.

CHARLES SCRIBNER'S SONS. NEW YORK.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., editor of the "Dictionary of the Bible," &c.,

with the assistance of John A. Selbie, M.A., D.D., and other scholars. Volume iv, Confirmation—Drama. Cloth. Pp. xvi, 907. \$7.00 per volume, sold only by subscription for the complete set.

The fourth volume of this great work is characterized by breadth and thoroughness in its treatment of the various subjects falling within its scope. Among the more important articles are those on Conscience, Cosmogony, Councils, Creeds, Crime, Death (100 pages), Deluge, Demons, Disease, Divination, and the Drama. Each article, and in many cases each subdivision, is presented by a specialist whose previous studies have fitted him for the task. The references to the literature on the respective subjects are numerous and helpful to further investigation. The treatment of purely biblical topics must be sought in the other dictionaries of the eminent editor. Of course, the present work does not avoid discussing biblical phases of religion and ethics, in its comprehensive dealing with these subjects. We are inclined to think that the advanced critical attitude has at times forced some of the contributors into untenable positions. For instance (p. 229), "The third type of cosmogony is found in Genesis 1. This majestic prologue to the Bible belongs to those Priestly Writings (P) of the post-exile period." After giving a strained rendering of the opening sentences, the author continues, "If this exegesis is correct, the writer teaches a dualism. He thinks of a dark watery chaos before the creation began." This is surely a false exegesis. But alas! the Bible is to many a modern critic a splendid ethical and religious treatise filled with myths and grotesque errors, borrowed from the heathen!

While we cannot endorse the dogmatic statements concerning the errancy of the Scriptures, we commend again this Cyclopædia as a vast thesaurus of learning.

J. A. SINGMASTER.

EATON & MAINS. NEW YORK.

Some Famous Country Parishes. By Ezra S. Tipple, with illustrations by the author. Cloth, Gilt top. Pp. 244. Price \$1.50.

This is a delightful book to look at, to read, to keep, or to give to a friend. It is illustrated with more than 75 excellent photogravures. The country parishes are not those of America, concerning which so much is being said in these days when we fear lest many of them meet the fate of the "abandoned farm." The parishes described by the ready pen of a sympathetic visitor are Hursley, Bemerton, Madeley, Kidderminster, Somersby and

Eversley, in old England,—parishes quaint and interesting and beautiful in themselves, and famous for their associations. Dr. Tipple and his wife saw not simply these old churches and rectories, but also many things by the way—towns, colleges, rivers, cathedrals. The narrative is descriptive and biographical. The life of the book is the noble men whose names cling to the old parishes.

At Hursley John Keble labored, and wrote "The Christian Year" and gave the world

"Sun of my soul, thou Saviour dear."

George Herbert, glorified his brief ministry at Bemerton, preaching in a small chapel, and writing his quaint, shrewd verses.

Madeley is famous because of Fletcher, the friend of Wesley, who said of him in a sermon preached at his funeral, "So unblamable a character in every respect I have not found either in Europe or America; and scarce expect another such on this side eternity."

Richard Baxter made Kidderminster famous for all time with his mighty preaching and immortal books: "Saints' Rest," "Call to the Unconverted," and "The Reformed Pastor." After nineteen years of apostolic labor in his beloved Kidderminster, he went out amid the lamentations of his flock, charged with heresy "to pass the remainder of his life in loathsome jails or precarious hiding places."

Somersby is celebrated as the birthplace of Tennyson, whose father was rector of the church located there.

Eversley is the scene of the labors of Charles Kingsley, preacher, poet, novelist and naturalist. Here he spent 33 years of his fruitful ministry, and thence went forth the influence of his mighty personality.

J. A. SINGMASTER.

The Presence. James M. Campbell, D.D. Pp. 232. Price \$1.00.

Dr. Campbell is the pastor of the First Congregational Church, Sierra Madre, Cal., and is the author of "Paul the Mystic" and "The Indwelling Christ." He believes that one great need of the present day church is a sense of "The Presence" of the living Christ. We have had so much study of the revelation of God in the Old Covenant, of the historical Christ and so much stress laid on the eschatological teachings and on the millennial coming of Christ that we are distracted from the present indwelling, living, vivifying Christ. This vision Dr. Campbell wishes to bring us.

A study of the book and a following of its teachings cannot help but quicken the spiritual life.

The book follows the increasing clearness of the revelation of The Presence—veiled in Nature, limited to the children of Israel and localized in the Holy Land in the Old Testament, visualized and personalized in the Incarnate Christ, spiritualized in the risen Christ, universalized in the Holy Spirit, now dwelling in mankind in his Church, in its sacraments and in each man, to save, heal, comfort, judge and reign and finally in the next world to be unveiled and met face to face. He also gives direction for recognizing the Presence here and for "the Practice of the Presence." The book is very intimate, quotes freely from the religious poets and pleads with the earnestness of one having a great vision which lies on him as a burden till he has made his fellowman catch it with him.

In writers whose thought is strongly influenced by the historico-critical method of study we often find this intense stress on the "inner witness." They must discard the tradition of the Church, and cannot make the same use of the Bible in theology that the older theologians did. Hence they are thrown back upon the personal evidence. This, added to the original tendencies of all critical methods, brings to the front very strongly those elements which their opponents brand as "subjective." Dr. Campbell has his theological affinities with these men, judging from this book. The positions taken are those of the "New Theology" as given in the International Theological Library for example. This book is a fine example of the high spiritual development that may be found in the followers of that school when outside the regions of controversy.

To quote from the book, on Inspiration, page 53, "When, for instance, we meet the declaration, 'The Lord spake unto me,' we are not to conclude that the Lord spoke audibly, but that the message came through natural channels; that is, through conscience, experience, and providence, just as it does to us." That by the way is very near Luther's idea.

As to the Incarnation, page 64, "The Presence enfleshed in Jesus ever abides with men. We have said that the incarnation was the temporary outflashing of what has ever been. It was more. It was also the temporary outflashing of what is ever to be. What Jesus was in the days of his flesh, God was and is, and evermore shall be." He is orthodox here as far as the New Theology is, that is, his standpoint is not the Unitarian one but it has sympathies that way.

His idea of the Trinity apparently takes the three persons in the sense of the Latin *persona*, and not in that of the modern sense of personality. To quote from pp. 89-91, "If the God who is manifested in Christ is everywhere present in the Spirit; if through the mediumship of the Spirit he dwells in the inner sanctuary of the soul; if he is not only *with* man but *in* man; if

through the Holy Spirit his presence within the soul is realized as the presence of Christ, then, etc..... Christ is thus not merely present as spirit; he is present in the Spirit. The Holy Spirit as 'the Spirit of Jesus' is the medium through which He is being spiritually revealed..... When Jesus says of Himself, 'I will come unto you,' and when He says of the Holy Spirit, 'I will send Him unto you' he means one and the same thing; for it is in the Holy Spirit whom He sends that He comes in fullness into the life of man."

In regard to the Bible Dr. Campbell says, page 130, "The supreme evidence of religion is not in the Bible but in ourselves. We do not believe in Christ because we find Him revealed in the Bible; we believe in the Bible because we find in it a revelation of the Christ." Hence, like all the leaders in the critical movement, he throws great stress on the inner light.

As to the Atonement he evidently tends to the "moral influence" theory. He says, pages 165-166, "The Atonement is a method of personal influence..... Religion, which is at bottom the personal influence of God upon man, is the same in nature although not in degree, as the influence of man upon men. In no other way can Christ save than through the power of His personal influence. And whatsoever be the means by which that influence is conveyed, it is Christ Himself, the living, personal, and present Christ who saves."

These quotations are given to show the theological tendencies of the book. To be fair it is necessary to add that no one need pass it over on that account. They can all be forgotten and the spiritual uplift alone be carried away.

F. H. CLUTZ.

C. BERTELSMANN, GUTERSLOTH.

Verfassungsformen der Lutherischen Kirche Amerikas, von Prof. Chr. Otto Kraushaar, Direktor a. D. des Wartburg-College zu Clinton, Iowa. Pp. xii, 496. Size 6 1/2 x 9. Price, Paper 10 M. Cloth 12 M.

We heartily congratulate Professor Kraushaar upon his success as a pioneer in a new field of ecclesiastical literature—the Forms of Government or Constitutions of the Lutheran Church in America. With great diligence and carefulness he has given us a constitutional history of the Lutheran Church. The work is done from a purely historic and objective standpoint, unmarked by dogmatism. He has traced the constitutions from their earliest forms and antecedents down to 1911, giving the latest deliverances of the General Synod.

The work is divided into four books. The first of these treats

of the constitutions of congregations in eleven chapters, tracing the various forms of government from individual congregations to the general formulas now provided by synods for their churches. The second book treats of the pastoral office in six chapters, giving the various formulas concerning the preparation of ministers, their call, ordination, installation, duties, and resignation. The third book devotes thirteen chapters to the evolution of the synodical constitution from 1735 to the present; and seven chapters to special characteristics of synodical constitutions. The last book, in four chapters, deals with the constitutions of the General Bodies.

The above view of the contents will suffice to show the scope of the work. The future historian of the Lutheran Church and the present student of its government, including confessional bases, will gratefully avail himself of Prof. Kraushaar's labors. The author would welcome corrections and further information for future editions. We trust that the work will appear later in an English translation.

J. A. SINGMASTER.

GEORGE H. DORAN. 35 WEST 32ND STREET, NEW YORK.

The Expositors' Dictionary of Texts, containing outlines, expositions, and illustrations of Bible Texts, with full references to the best Homiletic Literature. Edited by the Rev. Sir W. Robertson Nicoll, M.A., LL.D., and Jane T. Stoddart, with the co-operation of the Rev. James Moffatt, M.A., D.D. In two volumes. Pp. 1058, 1063. Cloth, size 9 x 11. Price \$10 per set, net. For sale by the Lutheran Publication Society, Philadelphia, Pa.

The name of W. Robertson Nicoll is familiar to the clergy as editor of *The Expositors' Bible* (a commentary) of *The Expositor* (a Magazine) and of *The Expositors' Greek Testament*. His work is characterized by great excellence, both in conception and treatment. His supervision is always a guaranty of superiority. The volumes under review sustain his high reputation for learning as well as for practical adaptation to the object in view. They are in a sense supplemental to his *Greek Testament*, but of wider scope covering the entire Bible.

The character and content are fairly well described in the sub-title quoted above. The work is not a commentary in the ordinary sense of the word, but a homiletic development of the great, striking separate texts, which the minister ordinarily chooses to preach on. The arrangement is that of the Bible itself, beginning with Genesis. Seventy-two large pages are given to Genesis, and fourteen texts of its first chapter are out-

lined. This kind of treatment runs through the volumes. In the aggregate thousands of texts are presented.

The analysis of individual texts is generally clear and suggestive, so that the average preacher will be able to get a sermon out of it. The traditional "three points" are usually brought out, but now and then the number runs up to seven. These points set forth the salient features of each text in simple language. While allusions, similes and illustrations abound, there are no "stories" in the ordinary sense of the term. Nor is there a straining of the meaning to justify fanciful themes. There is nothing cheap or sensational in the presentation. Seriousness, dignity, propriety, sound sense, and scholarship characterize the work.

The selections and adaptations are from a great number of authors, principally of modern times and chiefly British. Among Americans are such names as those of Beecher, Brooks and W. M. Taylor. Among the English are Parker, Spurgeon, Maclaren, Robertson, Liddon, Gore and Drummond. Besides direct quotations, there must be more than ten thousand references to authors who have treated the respective texts.

The indexes cover a multitude of topics under 3000 references to the work itself. The Lutheran pastor will find himself in sympathy with these volumes. The first two paragraphs are quotations from Melancthon and from Luther; and there are indexes to outlines on the Church Year, embracing hundreds of texts.

In literary style as well as in mechanical execution the work is all that can be desired. The price is very reasonable considering contents and make-up.

There has always been a difference of opinion as to value of sermon outlines. The learned Professor is apt to discountenance their use, maintaining that the critical study of the text will furnish all that is needed for the sermon, and that homiletic arrangements tempt preachers to plagiarism. Evidently the eminent editor thinks differently, in providing homiletical, as well as critical helps. The average preacher is not a very critical student, nor are his powers of original analysis highly developed. Even the best of us are glad to get help in order to make our preaching effective. It is not intended that these outlines should take the place of one's own. They are meant to suggest and to stimulate thought.

We heartily commend these volumes to our ministers, assured that an honest use of them will make them better and more acceptable preachers.

J. A. SINGMASTER.

THE MACMILLAN COMPANY. NEW YORK.

The Moral and Religious Challenge of Our Times. By Henry Churchill King, President of Oberlin College. Pp. vii, 393. Price \$1.50 net.

President King is well known as a writer on religious, educational and social subjects. While bearing the marks of profound scholarship and the most careful study and investigation, all his books are written in a clear and simple style that makes it a delight to read them. To this the present volume is no exception.

The book has a sub-title which may, perhaps, give a better key to its general character and purpose than the title announced above; *The Guiding Principle in Human Development: Reverence for Personality.*

Two extracts will further indicate this. The first one is taken from the preface, "In our thinking, in our living, and in our working—in all alike—we need not only intelligent acquaintance with the world conditions in the midst of which we are, but thoughtful understanding of them. And this holds for the nation as well as for the individual. Our problems are not those of any other time. We need to know just what they are, what peculiar difficulties are involved, and what special helps are available." The second is from the beginning of the first chapter, "The writer has come to believe that the principle of reverence for personality is the ruling principle in ethics, and in religion; that it constitutes, therefore, the truest and highest test of either an individual or a civilization; that it has been, even unconsciously, the guiding and determining principle in all human progress; and that, in its religious interpretation, it is, indeed, the one faith that keeps meaning and value for life. If this is true, this principle of reverence for personality should be the best key for man's discernment of himself, for the interpretation of history, and for the understanding of God in all his relations to men. When the principle is correctly conceived, and its implications definitely grasped, it should then be able to give the surest guidance in the multiplex problems of the present—personal, social, economic, political, international, and religious—and in the forecast of the future of human development."

The whole book is really a working out of the suggestions contained in these sentences, and the work is admirably done.

JACOB A. CLUTZ.

HODDER & STOUGHTON. NEW YORK. GEORGE H. DORAN CO.

Preparing to Preach. By David R. Breed, D.D., Professor of Homiletics in Western Theological Seminary, Pittsburg, Pa. Pp. 455 8vo. Price \$2.00 net.

This is a distinct and very valuable contribution to our homiletical literature. Indeed it is doubtful whether we have had another work of like compass and excellence since the well known volumes by Dr. Broadus and Dr. Phelps which appeared in 1870 and 1881 respectively. *The Ideal Ministry* by Dr. Herrick Johnson, published in 1908, is also a very comprehensive and very admirable treatment of the subject and may be more inspirational than Dr. Breed's book, but we doubt if it would be as well adapted for class-room use, or even for collateral reading by students. A preacher who is out in the work and wishes wise guidance, rich suggestion, and a lofty inspiration, should have both.

After a brief introductory chapter on *The Essential Element* in preaching, which he believes to be "the prophetic element," or the sense of "message," Dr. Breed divides the discussion of the general subject into three Parts. Part I deals with *The Study*, Part II deals with *The Pulpit*, and Part III with *Various Kinds of Sermons*.

In Part I, in eighteen chapters, the author treats the usual subjects connected with the selection of a text, the proper use of the text, the gathering of materials, the arrangement of them, sermon analysis, introduction, development and conclusion, illustration, argumentation, &c., &c. But it is all done in a way so fresh and stimulating and so interesting, that it almost seems as if we were learning about these things for the first time.

Part II deals with the various methods of preaching, as from manuscript, memoriter, extemporaneous, &c. Very properly the author lays chief stress on the extemporaneous method as being, in his judgment, the most natural, the most popular and the most effective. This Part also has an excellent chapter on *Pulpit Manners* which is full of good advice and admirably "hits off" many of the objectionable habits and performances of some preachers in the pulpit.

Part III, under the general head of *Various Kinds of Sermons* treats of *The Narrative Sermon*, *The Expository Sermon*, *The Evangelistic Sermon*, *The Special Sermon*, *The Doctrinal Sermon*, and *The Illustrated Sermon*, meaning by this last the sermon illustrated by magic lantern pictures, &c. The closing chapter is on *Sermons in Courses*. Like nearly all the later writers on Homiletics, Dr. Breed lays special stress on expository preaching.

While in his discussion of these various topics, Dr. Breed gen-

erally follows the familiar and accepted lines of treatment, there is a distinctly fresh and modern flavor about it all that justifies him in speaking of a "New Homiletics" as well as a new Psychology or a new Pedagogy.

An admirable feature of the book, generally found in the more recent books on Homiletics, is the page of "syllabus" preceding each chapter, giving the leading points of the chapter at a glance. Whether the book is to be used as a text book, or for general reading, this syllabus will be very helpful both as a preview before reading the chapter, and also as a review after reading. Each chapter is also preceded by a well considered list of books for collateral reading on the subject under discussion. The book has no index.

The book is printed on good paper and is well and substantially bound in cloth. The type is clear and pleasing to the eye. There is only one defect in the make-up of which to complain. It is both disappointing and surprising to find the proof reading so poorly done in a book bearing the imprint of a publishing house like Hodder & Stoughton. Some of the many mistakes noted are easily corrected, being only mistakes in punctuation, or the omission or the substitution of letters. But in a number of cases the wrong word is used, or words are omitted, which really creates confusion in the meaning. In a number of cases also names are misspelled, as "Lyddon" for Canon Liddon, p. 135; "Silas Mariner" for Silas Marner, p. 137; "Foster" for Forster, the friend and biographer of Charles Dickens, p. 282, &c. These are real and serious blemishes in an unusually fine piece of work. It is to be hoped that there may soon be a call for a second edition in which these *errata* shall be corrected.

JACOB A. CLUTZ.

